THE CRITICAL REVIEW.

For the Month of *June*, 1767.

ARTICLE I.

An Inquiry, Hiſtorical, and Critical, into the Evidence againſt Mary *Queen of* Scots. *And an Examination of the Hiſtories of Dr.* Robertſon *and Mr.* Hume, *with reſpect to that Evidence. The ſecond Edition, with Additions.* 8*vo.* *Pr.* 5*s.* Owen.

SINCE our former review of this excellent eſſay, the beſt judges of hiſtorical evidence have been of opinion, that it was deciſive in favour of Mary queen of Scots, and a full refutation of the falſe and cruel charges brought by thoſe who had an immediate intereſt in her deſtruction, againſt her perſon and memory. To this republication is added a conſiderable portion of new matter, which elucidates her innocence in ſo full a manner, as ſilently calls upon the candour of the two hiſtorians mentioned in the title-page to acknowledge, that they had not fully conſidered the queſtion between that unfortunate princeſs and her perſecutors.

The circumſtances through which Mary's memory ſuffered, were as extraordinary as her fate was atrocious. Her revenues, power, and authority, were ſcrambled for among her enemies, who could have no ſafety but from her detention and death, after they had partly perſuaded, and partly forced her into what this author plainly proves to be the only exceptionable part of her conduct, her marriage with Bothwell, whom ſhe had the ſtrongeſt reaſons to believe innocent of her huſband's death. Buchanan, who had the beſt Latin pen then in Europe, was hired by a poſt in the ſtate, to which he was appointed by her leading enemies, to aſperſe her, which he did with all the virulence that ſelf-intereſt and his own cynic diſpoſition could ſuggeſt; but the charges he brought againſt her were ſo foul, that they required to be ſupported by ſtronger

evidences than an artful compoſition and a flowing ſtile could produce. Specious reaſoning and bold concluſions were not ſufficient. Somewhat muſt be attempted ſo wicked as to exceed the belief of the public that men could be found daring enough to produce it, if forged; conſequently it would be taken for granted that it was real. This plan was executed with a ſpirit which does honour to the infernal genius of its authors, by their publiſhing the forgeries of letters and ſonnets, which this writer has ſo amply and ſo accurately diſproved *.

Before we proceed to the new, and unreviewed, matter contained in this edition, it may be proper to carry on this recapitulation (we mean of the circumſtances under which Mary had ſuffered) a little farther, by way of ſupplement to this Eſſayiſt's ingenious labours.

Camden, a timid, though decent, hiſtorian, in writing the life of Elizabeth, has attempted to vindicate Mary; but his performance is lame and inſipid, and, in fact, was intended as a vindication of the conduct of the Cecil family, by whom he was groſly impoſed on with regard to the queen of Scots. The reader can entertain no doubt of this, upon comparing the papers which the Cecils ſuffered him to inſert in his hiſtory with thoſe they with-held from his view, and which have ſince been publiſhed, and contain proofs of the blackeſt conſpiracy againſt the dignity, the perſon, character, and life of that unfortunate lady. When Camden could produce nothing more ſatisfactory in vindication of Mary, it was no wonder if her enemies triumphed; if even Thuanus adopted the calumnies of Buchanan; and if through ſo reſpectable a channel they were received and believed in after-times, by the moſt moderate of all parties. Some expreſſions that have fallen from Sir James Melvil, and archbiſhop Spotſwood, have ſtrengthened this prepoſſeſſion againſt her memory, becauſe both of them were ſuppoſed to be her friends. With reſpect to Melvil, we are ſo ſingular as to wiſh, that this eſſayiſt, with his uſual accuracy, had beſtowed a few lines upon the authenticity of his Memoirs, of which we entertain ſome doubt. There can be none as to Spotſwood; but his hiſtory is general. His ſubject does not lead him to conſider Mary's caſe critically; and very poſſibly he might have had prudential reaſons for treating it in the manner he did. But be this as it may, we are of opinion that this writer has fully anſwered all rational doubts ariſing from what may have fallen from their pens.

* See vol. ix. p. 421.

In

In the mean time, publications upon publications were multiplied in favour of Mary. Anderſon and Jebb publiſhed collections relating to her hiſtory; lives of her were wrote in all the *polite* languages, adorned with elegant prints of her face. What did all this avail? The public believed her to be handſome, witty, generous, and affable——but, *hæret lateri lætha-lis arundo*——it ſtill believed her to be an amorous looſe woman, to have carried on an intrigue with the murderer of her huſband, and to have even acted as an accomplice in that black cataſtrophe.

The cauſe of Mary thus received its deepeſt wounds from moderate writers; writers who would not, what we may call, ſpoil the *bon ton* of hiſtory by critical inveſtigations. *Erravimus cum patribus* (ſays Mr. H. and Dr. R.); we write from the authorities of Thuanus, Rapin, and hundreds of other moderate writers; and time has ſtamped a ſanction on what we deliver. "I have, ſays one of thoſe gentlemen, gone as far as poſſible in Mary's vindication; but I cannot ſtir an inch farther. Conſiſtency with my own character does not ſuffer me to pronounce Mary to be abſolutely innocent of all the criminality alledged againſt her by her enemies." With all due deference to the reverend author, this is ſaying nothing; for if ſhe was not innocent, ſhe was criminal. Having premiſed thus much, we now proceed to the new matter contained in this edition.

Our author having entirely overthrown Dr. R's. arguments brought in ſupport of the infamous letters ſuppoſed to have been written by Mary to Bothwell *, proceeds upon the ſame principles to inveſtigate the authenticity of the ſonnets; and ſhews, that they are ſo far from being without the characteriſtics which the Doctor has affixed to genuine productions (meaning imperfect hints, obſcure intimations, and dark expreſſions), that it is impoſſible for the pureſt veſtal to miſtake the lewd tendency of their meaning, as they make Mary ſpeak a language which would diſgrace even a modern Drury Lane nymph. This muſt be a ſufficient apology for our giving no extracts from this part of our author's performance, ſenſible and irrefragable as it is. Two of Mary's moſt declared enemies †, but who would think it ſacrilege to deſcend from the *bon ton* of hiſtory into accuracy, have ſhrewdly obſerved, that had the earl of Eſſex been ſixty-eight, it is probable queen Elizabeth would not have been in love with him. Apply this obſervation to Elizabeth's rival Mary. Bothwell, at the time when ſhe is

* Vide ut ſupra. † See a Catalogue of the Royal and Noble Authors, vol. i. p. 129.

ſaid to have been enamoured with him, muſt have been conſiderably more than ſixty, as appears from the evidences this author produces, and Mary was but twenty-four. Add to this, that even according to Buchanan's account he was then an old battered beau, and had gone through as many ſcenes of lewdneſs as any man in his time.

The next original matter added by our author to this edition, relates to the falſhood of Buchanan with regard to the intrigue between Rizio (who is confeſſed to have been a monſter of uglineſs, and conſiderably advanced in years) and Mary, which our author has diſcuſſed and confuted with his uſual preciſion. We are ſorry our limits will not admit of a quotation.

The new forgery of Murray and his aſſociates is the ſubject of the next addition to this work, and is of the utmoſt importance to the ſubject. Mr. Hume and Dr. R. imagine, that the queen muſt have approved of, and conſented to, a match with Bothwell, becauſe many of her friends ſubſcribed the bond that warranted and preceded it. 'I ſhall (ſays our author) fairly recite their arguments.

'Firſt, ſay they, Bothwell, to induce the lords to ſign the bond, gave out that the queen approved of it. *2dly*, Murray and Morton, at the conferences at York, did actually produce a paper, which they ſaid was the conſent of the queen, and a previous warrant for the nobles to ſign the bond of aſſociation. And what Dr. Robertſon is pleaſed to ſay confirms and amounts to a direct proof of queen Mary's approbation and conſent to the above ſcheme, is the teſtimony of Sir James Melvill, who ſays, That he and his brother, having a ſecret correſpondence in England with thoſe who favoured the queen's pretenſions to that crown, he received a letter from them, repreſenting in ſtrong terms what would be the fatal effects of her marriage with Bothwell, which letter he ſhowed to the queen, and inforced with warmth; that ſhe not only diſregarded this remonſtrance, but communicated the matter to Bothwell; whereupon, ſays Melvill, he was obliged to fly from court, until the earl's rage was abated. Melvill in the ſame account tells us, that lord Herries likewiſe remonſtrated againſt the marriage, and conjured the queen on his knees, to lay aſide all thoughts of ſo diſhonourable an alliance.

'I ſhall make anſwer to theſe pretended proofs of the queen's conſent, in the ſame order as I have ſtated them. And, *firſt*, There is no doubt that Bothwell would uſe every argument to induce the nobles to join in the bond of aſſociation in his favour; but this with no ſhadow of reaſon can be regarded as a proof of the queen's conſent.

'*2dly*,

'2*dly*, Of as little avail is the ſtory of Murray and Morton, their pretending to ſhow a paper or warrant under the queen's hand, implying her conſent. This we ſhall by and by prove to a demonſtration to be a moſt groſs forgery and impoſition. We have already ſeen and examined ſeveral pieces aſſerted to be the queen's, which came from the ſame mint, that will not paſs as current coin. The arguments againſt theſe in general ſhall not be repeated.

'Had there ever exiſted ſuch a paper as this pretended conſent of the queen, would not thoſe nobles, moſt of them the queen's enemies, who had ſigned the bond, have inſiſted on this warrant of the queen, by way of juſtification for their ſigning it? yet this they never pretended to do. "Conſcious," as Dr. Robertſon admits, "that their conduct in this affair would redound little to their fame, the nobles always touch unwillingly upon it, and ſeem deſirous that it ſhould remain in darkneſs, or be buried in oblivion." Is not this a tacit admiſſion of the Doctor himſelf, as if he was ſenſible that no great ſtreſs could be laid on this ſpurious paper? However, as this evidence has been introduced by theſe learned gentlemen, I muſt beg leave to examine him a little more narrowly before I let him paſs.

'The bond of aſſociation of the whole nobility and clergy, who attended the parliament, joining to acquit the earl of Bothwell of being acceſſory to the king's murder, and recommending him to the queen as a fit huſband, was ſurely of great weight, and affords a very ſtrong argument in her favour. At firſt glance, then, one muſt perceive of what importance it muſt have been to her accuſers and enemies, moſt part of whom had ſigned this bond, to have taken off the force of that argument. We accordingly ſee them ſtruggling hard to gain this point. The abſurdity of being induced through fear to ſign it, is equally ridiculous as falſe, and could never be believed. Beſides, upon that ſuppoſition, the queen was left innocent, as being impoſed upon; and they themſelves, as aiding and aſſiſting in the impoſition, ought immediately to have retracted their forced declaration: in place of which, according to Buchanan and Lethington's account at York, "next morning, after ſigning the bond, by four o'clock, few or none of them were left in the town, but departed *without taking leave*."

'To have ſhown, therefore, by an authentic writing ſigned by the queen, that *before* the nobility ſigned the bond, they ſaw her giving a previous conſent; this not only afforded a plauſible excuſe for their ſigning it at her deſire, but became an evidence of Mary's paſſion for Bothwell, and inclination to marry him.

'Now ſuch a writing, ſays Mr. Hume and Dr. Robertſon, was exhibited at York to the three Engliſh commiſſioners there, by Murray, Morton, Lethington, and George Buchanan, as the very firſt and chief piece of evidence againſt the queen. Let us ſee now the conduct of theſe perſons in their exhibition of this important writing; and that the reader may judge for himſelf, we ſhall ſet down the recital of their procedure, in the very words of the Engliſh commiſſioners. "They (meaning Murray and Morton) ſent unto us the lord of Ledington, James Macgill, and Mr. George Buchanan, which *in private and ſecrete conference* with us, not as commiſſioners, *as they proteſted*, but for our better inſtruction, after declaration of ſuch circumſtances as led and induced to vehement preſumptions, to judge her guiltie of the ſaid murder, ſhewed unto us a *copy of a band*, bearing date the *19th Aprile* 1567, to which the moſt part of the lords and councellors of Scotland have put to their hand, and, as they ſay, more for fear than any lyking they had of the ſame; which band conteyned two points; the one a declaration of Bothwell's purgation (acquittal) of the murder of lord Darnley, and the other a general *conſent* to his marriage with the queen:—*And yet in proof that they did it not willingly, they procured a warrant, which was now ſhewed unto us*, bearing date the *19th of Aprile*, ſigned with the queen's hand, whereby ſhe gave them licence to agree to the ſame; affirming, that *before they had ſuch warrant*, there was none of them that did or would ſet to their hands, ſaving only the earl of Huntly."

'We here ſee with what caution this paper is mentioned and ſhown to the three commiſſioners at York, *privately* and *in ſecrete conference*, and under a proteſt that in this they acted *not as commiſſioners*. This circumſpection is very remarkable:—we ſhall ſee their reaſons for it.

'Queen Eliſabeth, after this, calling the whole commiſſioners on both ſides to attend her council at Weſtminſter, there, as has been related, the whole evidences which could in the leaſt infer any preſumption of guilt againſt Mary, are produced, and laid before queen Eliſabeth and the Engliſh nobility in council. This very material writing, importing the queen's conſent and warrant to the nobility for ſigning the bond of aſſociation, will, no doubt, be thought to have figured conſpicuouſly in the black liſt of evidences there produced againſt her, which are particularly enumerated and ſet down in the ſeveral journals at Weſtminſter: yet, to our aſtoniſhment, no ſuch paper appears among them, nor from firſt to laſt, during the whole procedure before queen Eliſabeth and the Engliſh nobility, is one word mentioned of this moſt important paper.

This

This behaviour of Murray and Morton is moſt ſtriking! Let us examine their reaſons for this myſterious way of proceeding, and for keeping back and concealing ſo material a piece of evidence which they had ſhown before at York.

'The credibility of the pretended *love-letters and ſonnets* which they produced againſt Mary, depended entirely on Murray and Morton's own affirmation, and Mary's denial, neither of which could directly be refuted, particularly *their* affirmation, while they took care to keep the letters in their own hands, and to refuſe her a ſight of them. It was quite a different matter with regard to this paper or conſent of the queen, which, according to Lethington and Buchanan's tale at York, was produced and ſhown to the whole Scotch nobility and clergy, and was the *motive* which induced them, otherwiſe unwilling, to ſign the bond in Bothwell's favour. If this fact had been true, this *previous* conſent from the queen was their only juſtification; but if falſe and forged, what was the conſequence of Murray's thus openly producing ſuch a barefaced impoſture? No other ſure than this, that Mary's commiſſioners at London, the biſhop of Roſs, the lords Boyd and Herries, who all had ſigned the bond, muſt inſtantly have got notice of, and publicly detected the impoſition.'

Our author, in his next addition, makes an apology for the queen's marriage with Bothwell; but, far from being a blindfold advocate for her conduct, he admits it to have been a raſh and ill-adviſed meaſure. Some readers of candour, however, may perhaps think, that circumſtanced as Mary then was, it was unavoidable.

The next additional matter exhibits the characters of the three principal confederates againſt Mary. We wiſh the author had omitted the following account of their deaths, becauſe the operations of Providence are by no means, to our perceptions, uniform in its diſtributions of either rewards or puniſhments. 'The unhappy end (ſays he) of each of the confederates was ſuitable to their crimes. Murray was aſſaſſinated, after a ſhort enjoyment of his greatneſs; Morton fell by the hands of the executioner; and Lethington by his own hands!'

The laſt chapter of this work, which is entirely new, expoſes Elizabeth's conduct to Mary; the ſevere treatment of that princeſs in England; and we think the author brings indiſputable proofs of two very ſerious negotiations ſet on foot by Elizabeth and her miniſters for privately putting her to death, firſt in Scotland, and when that failed, in England.

We ſhall make no other apology for the length to which this article has ſwelled, except that the ſubject, though uncommon, is intereſting; and that the author has diſcuſſed it with abi-

lites equal to its importance, which is very great with regard to the brighteſt reign in the Engliſh annals; we mean in former times.

II. *The Beauties of* Engliſh *Poeſy. Selected by* Oliver Goldſmith. *2 vols. 12mo. Pr. 6s.* Griffin.

MR. Pope was the editor of Parnel's poems, and, like Dr. G. was perſuaded by his bookſeller to midwive into the world the beauties of the Italian poets who wrote in Latin. ——He did not, however, perceive that his friend Parnel had impoſed upon the public as an original compoſition (and it is conſidered as one of his beſt) a pretty cloſe tranſlation of a poem from Augerelli, one of the Italian poets he himſelf had publiſhed. We mention this as an inſtance how very mechanical the employment of an editor may become, when taken up merely on the credit of a name. Angeriani was another of thoſe Italian poets; but we do not find that our bard ever diſcovered that his friend Atterbury ſtole his celebrated epigram on a lady's fan from the compoſitions of that elegant but unfortunate nobleman.

The author of the ſelection that lies before us, proceeds by the lump, which undoubtedly is the moſt ſagacious method of performing the office he has undertaken. 'Nothing is ſo common and yet ſo abſurd as affectation in criticiſm. The deſire (we ſpeak the words of his preface) of being thought to have a more diſcerning taſte than others, has often led writers to labour after error, and to be foremoſt in promoting deformity.'

In conſequence of this very diffident declaration, our poet uſhers in his collection with Mr. Pope's Rape of the Lock, which 'is (ſays he) perhaps, the moſt perfect in our language. It exhibits ſtronger powers of imagination, more harmony of numbers, and a greater knowledge of the world, than any other of this poet's works.' In the preface to the ſecond and third poems of his collection, the Il Penſeroſo and L'Allegro, he tells us, with the ſame tone of modeſt indeciſion, that the introduction to both hurts an Engliſh ear. We agree with him, that the Elegy written in a Church-yard is overloaded with epithet; and we hope to ſee our countrymen fix the ſtandard of poetical merit or demerit according to the ſcarcity or redundancy of that ſtilt in compoſition. Unmeaning epithets are the high heels of poetry, and ſpoil the graceful vigorous tread which if nature does not give the bard, ſhe diſowns him, as a baſtard: well-choſen epithets, at the ſame time, are her greateſt ornaments.

In

In the ſame meek ſpirit of diffidence and indeciſion, the editor diſlikes the imitation of our old Engliſh poets, in general, in order to pay a compliment to mediocrity of genius recommended by good-humour and philanthropy. Cooper's Hill is admitted into this collection as one of the beauties of Engliſh poetry. Dr. Goldſmith perhaps would have acted with more conſiſtency, had he pointed out the beauties of that beauty.—We cannot think with him, that the letter of Eloiſa to Abelard may be conſidered as ſuperior to any thing in the epiſtolary way. The very harmony of numbers for which he commends it, we think deſtroys its merit; or, if the reader will pardon a pun, *Abelard's* it as to its epiſtolary qualities. This editor might have ſaid, with great juſtice, that no compoſition, in any language, can equal its warmth, its paſſion, its ecſtaſy, and wildneſs.

What countryman was Ambroſe Philips, who wrote the Epiſtle to the earl of Dorſet from Copenhagen, the introduction to which this gentleman pronounces to be incomparably fine? Let the reader judge of this paragon from the four following lines.

"The hoary winter here conceals from ſight
All pleaſing objects that to verſe invite.
The hills and dales, and the delightful woods,
The flow'ry plains, and ſilver-ſtreaming floods.'

What profuſion of unmeaning epithet! what namby-pamby in this incomparably fine opening!

Our unaffected editor, to advance his reader's taſte, though not to impreſs him with any exalted ideas of his own, finds a dryneſs in the numbers of Addiſon's Letter to lord Halifax from Italy, which greatly leſſens the pleaſure excited both by the poet's judgment and imagination. He ſays, at the ſame time, that 'had the harmony of this been equal to that of Pope's verſification, it would be inconteſtibly the fineſt poem in our language.'——We moſt humbly differ from the doctor as to both his propoſitions. We think Addiſon's numbers, in this letter, are as ſucculent (if not more ſo) as any of Mr. Pope's; and with all ſubmiſſion, we think, that in whatever dreſs it had been cloathed, it would not have been inconteſtibly the fineſt poem in our language.

We adopt this gentleman's ſentiments concerning the two odes for St. Cæcilia's day by Dryden and Pope.—— We know not whether the Shepherd's Week can be admitted as Mr. Gay's principal performance. Captain Macheath ſhall judge. We have no exception to his introduction of Mac Flecknoe by Dryden, and the Rhapſody of Swift. He ought to have told us that Mr. Pope's poem on the Uſe of Riches is a groupe of different

publications printed with pecuniary views. We never knew till this editor informed us, that Garth's Diſpenſary has been more praiſed than any other poem; and we think he ought to have omitted all mention of it, for the reaſon he himſelf alledges. We however agree with him in his ſentiments of the remaining pieces exhibited in this volume.

The ſecond volume of this publication is introduced with ſome pieces from Dr. Parnel, though we cannot agree with the extravagant praiſes beſtowed on him by Dr. G. What countryman was Parnel?—We know not.—We are ſenſible that Thomſon, author of the Seaſons (whom this writer pronounces to be a verboſe and affected poet) was a Scotchman. His epiſode of Palemon and Lavinia is here introduced rather for being much eſteemed by the public than by the editor. Is this practice conformable to the profeſſions made in the Doctor's preface? Why did he not, for the ſame reaſon, print Pomfret's Choice, which has gone through more editions than perhaps any piece of poetry in the Engliſh language. If Savage was (as is moſt certain) but an indifferent poet, why did he reprint his Baſtard? We have no objection to his character of Mr. Moore; and we think he does no more than juſtice to Mr. Nugent's epiſtle.

Prior's Hans Carvel, notwithſtanding its merit, ought to have been omitted in a ſelection of this kind. We are not abſolutely certain whether Mr. Tickell was or was not an Hibernian; but we agree that the two ſpecimens of his writing here produced, have great merit, though not to the extravagant degree this author ſuppoſes. Dr. Smollett we all know is a Scotchman, and muſt conſequently be deficient in taſte. Waller's Elegy on the death of Cromwell is next introduced; but a compoſition ſo bombaſtic and boiſterous ought not to have been introduced to exemplify the ſtrength of thinking. We are ſorry to find Dr. G. ſpeak with ſuch coolneſs of Dr. Young's Night-Thoughts, and, with ſomething worſe than coolneſs, of his Satires.——If Mr. Shenſtone's ballads are not excellent, why were they admitted to a place in this collection, unleſs it was to ſerve as foils to the two admirable ones by Dr. Byron and Mr. Rowe, which follow?

Dr. Goldſmith ſays very juſtly, that the Eſſay on Poetry by the Duke of Buckingham, has been praiſed more than it deſerves; we think a great deal more; and we are therefore ſurpriſed to find it in the volumes before us. Our author thinks that Swift's Story of Cadenus and Vaneſſa is but ill conceived in itſelf; and he does not know what Prior meant by his Alma, or the Progreſs of the Mind, with which this ſelection is cloſed.

We have uſed unuſual freedom with the obſervations and collection of this editor, whoſe name we think deſerves a reſpectable place in literature. We apprehend however, that in this production he did not ſufficiently reconnoitre his ground. Its being deſigned for boys rather than men, ought to have rendered him cautious of being wanton in his criticiſms, or unguarded in his publications; and national prepoſſeſſions ought to be baniſhed from the republic of letters, which knows no country but the extent of the terraqueous globe.

III. *An Inquiry into the Principles of Political Oeconomy: being an Eſſay on the Science of Domeſtic Policy in Free Nations. By Sir* James Steuart, *Bart. In two Vols. 4to. Pr. 2 l. 2 s. in boards.* Millar, *and* Cadell. [Continued.]

IN our laſt Number we brought down the review of this work to the fourth chapter of the ſecond book, in which the author treats of the difference between the prime coſt, and ſelling prices of commodities. He thinks, that the more exactly every circumſtance with regard to the whole analyſis of manufactures is examined, the eaſier it is for a ſtateſman to correct every vice or abuſe which tends to carry prices beyond the proper ſtandard.

The author, we hope, will pardon us in ſaying, that we can have no idea of any ſtateſman interfering in the commercial concerns of a free country. They are too delicate to be touched even by an aſſembly of ſtateſmen (for ſuch we ſhall ſuppoſe the Britiſh parliament to be); nor does that auguſt aſſembly ever interfere in them, *niſi dignus vindice nodus*, but upon great and extraordinary occaſions. Nothing ought to appear more uncontrouled, or can be more permanent, than the principles of commerce; and nothing ought to be ſo independent of a ſtateſman, becauſe they are ſelf-evident; and, as they ſpring from mutual neceſſities, they never can be miſtaken. The ſtate, it is true, has in Great Britain left the ſtandard of the ſtaff of life to be fixed on certain occaſions by proper magiſtrates; but that regulation conſiders bread not as a mercantile commodity, but as a neceſſary means of ſubſiſtence to ſociety. In ſhort, we do not know, at preſent, a board in England that has a power to regulate the price even of a pound of any commodity (except that of bread).

Our author diſtinguiſhes between paſſive commerce (by which he means drawing ſtrangers to market) and active foreign trade, or the diſtribution of native commodities among other nations. He thinks that trade naturally encreaſes the numbers of mankind

kind in every country where it is eſtabliſhed. He next returns to his ſtateſman, and the principles which he muſt keep in view, in order to carry trade to perfection, by rendering it a means of promoting eaſe and affluence at home, as well as power and ſuperiority abroad. We have no idea of a ſtateſman having any connection with the affair; and we believe that the ſuperiority which England has at preſent over all the world, in point of commerce, is owing to her excluding ſtateſmen from the executive part of all commercial concerns. A ſingle inſtance will illuſtrate what we mean. Lewis XIV. and his miniſters took it into their heads to regulate their American provinces; and Charlevoix has given us an account (we believe a very juſt one) of the ſeveral operations, alterations, regulations, and arrangements they underwent!—What was the conſequence?—The crown, company, and all concerned, year after year, were loſers, and the Jeſuits were the only gainers, becauſe their traffic was in ſouls; a commerce in which no ſtateſman has any concern. It is true, the legiſlature has a right to make trade contribute to the neceſſities of the ſtate; but when we conſider the ſyſtem of Britiſh commerce, the whole of it, even in its ſevereſt reſtrictions, tends to ſelf-preſervation, and to prevent thoſe evils which private intereſt might introduce.

This writer very accurately defines the difference between demand and competition in trade; and his reaſoning on that head is full and ſatisfactory. He next conſiders the proportions between demand and ſupply, and examines how the equal balance between both comes at laſt to be deſtroyed. He thinks that domeſtic vices alone are not ſufficient to ruin a trading nation; ſhe muſt have rivals who are able to profit of them. He divides the degrees of ſubordination between man and man into four; 1. That of ſlaves upon their maſters. 2. That of children upon their parents. 3. That of labourers upon the proprietors of lands. 4. That of the free hands, employed in trades and manufactures, upon their cuſtomers. We are ſorry to obſerve too much of a foreign caſt in this author's ideas. The dependence of ſlaves upon maſters has no exiſtence in England. Even a negro bought by the maſter's money is no ſlave, becauſe the laws will oblige that maſter to maintain him, and will puniſh him if he miſuſes him. The dependence of children upon parents has no relation to any ſpecies of political economy, becauſe it reſults from a common principle of nature. The dependence of labourers on the proprietors of lands in England, we think, is a convertible term, becauſe we are not ſure, whether the proprietors of lands may not more properly be ſaid to depend upon their labourers. The ſame obſervation extends to the relation between manufacturers and cuſtomers,

tomers. Does not the cuſtomer depend upon the manufacturer of a commodity, without which the cuſtomer cannot live? Were a carpenter deſtitute of a plane, or a ſaw, how could he ſubſiſt? All theſe terms, therefore, we think are convertible.

In the fourteenth chapter of this ſecond book, this writer ſhews that trade and induſtry are not eſſential to ſecurity and happineſs; and by making an analyſis of Lycurgus's plan of government, he proves that its perfection was entirely owing to the ſimplicity of the inſtitution. We have more than once, in the courſe of this Review, diſapproved of all the ſyſtem of Spartan government, no part of which, we think, is applicable to ſocial life. They were a nation of brutes, and appear the more ſo, the more we are converſant with their hiſtory.

The next chapter of this work treats of the application of general principles to particular modifications of trade. The author enquires into the difference between thoſe branches of foreign trade which make nations depend on each other neceſſarily, and thoſe where the dependence is only contingent. The ſubſequent part of his lucubrations upon trade are really intereſting to this nation; but even his recapitulations, though inſtructive, are too copious to be abridged.

The third book, which treats of money, contains ſuch variety of matter, that the author found advantage in dividing it into two parts. In the firſt, the principles are deduced and applied principally to the domeſtic circumſtances of Great Britain, in the year 1760, when this book was written. In the ſecond, the intereſts of foreign trade, and the ſtate of coin in the two great commercial nations with whom we are in correſpondence, are taken in. As this part of our author's work does not admit of any analyſis on account of its intricacy, we ſhall preſent our readers with a general view of it from the introduction.

'In an inquiry like this, where, at almoſt every ſtep, we find it branching out into new relations, which lead to different chains of conſequences, it is of uſe to have recourſe to every expedient for connecting the whole together.

'For this purpoſe, an introductory chapter at the beginning of a new ſubject ſeems neceſſary.

'The reader will have obſerved that the laſt chapters of the preceding book (thoſe I mean which treat of the vibration of the balance of wealth and of circulation) have been writ with a view to introduce the ſubject of money.

'I thought it better to anticipate ſome principles by connecting them directly with thoſe of trade, than to introduce this part of my ſubject as a new treatiſe.

'The

'The aſſiſtance our memory receives from ſuch a diſtribution muſt compenſate the inconvenience of a few repetitions.

'I have, in the laſt chapters of the ſecond book here referred to, had occaſion to mention, and ſlightly to point out ſome eſſential differences between coin and paper money. I have ſhewn the great uſefulneſs of the latter in ſupporting circulation.

'Although, in giving the definition of paper money in the twenty-ſixth chapter of the ſecond book, I mentioned credit as being a term ſynonimous with it; yet this was done only for the ſake of ſimplifying our ideas: one of the beſt expedients for caſting light upon an intricate ſubject. It is now requiſite to point out the difference between them.

'Symbolical or paper money is but a ſpecies of credit: it is no more than the meaſure by which credit is reckoned. Credit is the baſis of all contracts between men: few can be ſo ſimultaneous as not to leave ſome performance, or preſtation, as the civilians call it, on one ſide or other, at leaſt for a ſhort time, in ſuſpence. He therefore who fulfils his part, gives credit to the party who only promiſes to fulfil, and according to the variety of contracts, the nature of the preſtations, or performances, therein ſtipulated, and the ſecurity given for fulfilling what is not performed, credit aſſumes different forms, and communicates to us different ideas. Paper credit or ſymbolical money, on the other hand, is more ſimple. It is an obligation to pay the intrinſic value of certain denominations of money contained in the paper. Here then lies the difference between a payment made in intrinſic value, and another made in paper. He who pays in intrinſic value, puts the perſon to whom he pays in the real poſſeſſion of what he owed; and this done, there is no more place for credit. He who pays in paper puts his creditor only in poſſeſſion of another perſon's obligation to make that value good to him: here credit is neceſſary even after the payment is made.

'Some intrinſic value or other, therefore, muſt be found out to form the baſis of paper money: for without that it is impoſſible to fix any determinate ſtandard-worth for the denominations contained in the paper.

'I have found no branch of my ſubject ſo difficult to reduce to principles, as the doctrine of money: this difficulty, however, has not deterred me from undertaking it. It is of great conſequence to a ſtateſman to underſtand it thoroughly; and it is of the laſt importance to trade and credit, that the money of a nation be kept ſtable and invariable.

'To circumſcribe combinations as much as the nature of this ſubject will admit, I have in the firſt part adhered to a deduction

duction of general principles, taking by way of illuſtration, as I go along, the preſent ſtate of the Britiſh currency.

'In the ſecond part, I ſhall examine the effects of turning coin into a manufacture, by ſuperadding the price of fabrication to its value; and point out the conſequences of this additional combination upon exchange, and the intereſt of trading nations.'

In the courſe of this diſquiſition upon coin (a ſubject to which this author has paid a very extraordinary attention) he conſiders the great difference between the preſent ſituation of Great Britain, and what it was at, or ſoon after, the time of the Revolution. He thinks that the ſcheme of Mr. Lowndes, which was ſo ſolidly refuted by Mr. Locke in the year 1695, was eligible in 1760, and conſequently is ſo now; and perhaps the reader may be pleaſed to ſee this writer's general notions upon the ſubject.

'I. That there was then no poſſibility of determining what the current value of a pound ſterling was. It varied every month, and was daily declining. At preſent it is nearly of the ſame ſtandard as it has been for many years.

'II. The money-unit then had nothing to preſerve it at any determinate value. The ſilver, to which it was affixed, was clipped three times in a year, while the gold ſought its value as a commodity. At preſent the gold cannot vary: the guinea is fixed, and muſt paſs for 21 ſhillings, let the ſilver be ever ſo light; and this gives a determinate value to the pound ſterling.

'III. In 1695, the whole diſorder had been coming on with rapidity; at preſent it has advanced with imperceptible ſteps: conſequently,

'IV. At that time the number of permanent contracts which ſtretched beyond the æra of the debaſement of the ſtandard, were many; at preſent they are few.

'V. In 1695, a money'd intereſt was hardly known. The rich had their money in their cheſts; now they have it in their pocket-book.

'VI. The difference between the currency and the legal ſtandard in 1695, was one half: at preſent it is one twentieth.

'VII. The debts of the nation did not then exceed 12 millions: now they exceed 140*.

'VIII. Many ſums then had been borrowed on aſſignments of certain branches of the exciſe, the amount of which was uncertain, and deficiencies (which in ſuch caſes are unavoidable)

* In 1766.

were

were not made good to the creditors. At preſent all is paid in determinate ſums of pounds ſterling.

'IX. And laſtly, the queſtion was not underſtood. Locke and Lowndes *felt*, but did not *ſee* diſtinctly, wherein the difference of their ſentiments conſiſted: and thoſe who only *feel* never deſcribe with perſpicuity.

'It was then generally imagined that a *pound* could never be more than a *pound*; but at preſent people know how to reckon coin by grains, and ſee clearly that 1718 is more than 1638.

'For theſe reaſons I apprehend, that a ſcheme, ſimilar to that propoſed by Mr. Lowndes, may now be mentioned without offence; that the people of Great Britain are juſt now as good judges of what is for their intereſt, as they were in 1695. And if the deciſion of a former parliament is alledged in favour of the old ſtandard, I anſwer, that ſuch arguments are only good, when people are diſpoſed to pay a greater deference to the ſentiments of their fathers than their own; which I am apt to believe is not the caſe at preſent.'

We ſhall not forget ourſelves ſo far as to decide upon the propriety of this writer's notions of a ſubject, to which authorſhip is very foreign. It is, however, doing him no more than juſtice to ſay, that he writes like a man entirely acquainted with his ſubject, which is at preſent, perhaps, of more importance than any other to the public of Great Britain.

[*To be continued in our next.*]

IV. *The Ignorant Philoſopher. With an Addreſs to the Public upon the Parricides imputed to the Families of* Calas *and* Sirven. *Tranſlated from the* French *of M.* De Voltaire. 8vo. *Pr.* 4*s.* Bladon.

WHETHER this is really the production of M. De Voltaire's pen, or whether the foreign bookſellers have choſen to aſcribe this piece to him, in hopes of eſtabliſhing its reputation, we will not pretend to determine: but if he be really innocent of the charge, as he frequently avers upon ſimilar occaſions, it muſt be acknowledged that the preſent writer has been very ſucceſsful in imitating his ſtile and manner. There is, indeed, a great ſimilitude between this and ſome of M. De Voltaire's pieces, particularly his Candide; which every reader muſt be convinced of, who compares Art. 26. with many paſſages in that book.

This

This writer ſays, 'In my various peregrinations in ſearch of inſtruction, I met with ſome diſciples of Plato. Come along with me, ſaid one of them, you are in the beſt of worlds; we have far ſurpaſſed our maſter. There were in his time only five poſſible worlds, becauſe there are but five regular bodies; but now there are an infinity of poſſible univerſes; God has choſen the beſt; come and you will be ſatisfied with it. I humbly replied, The worlds which God might create, were either better, perfectly equal, or inferior. He could not chuſe the worſt. Thoſe which were equal, ſuppoſing ſuch to be, could have no preference; they were ever completely the ſame; there could have been no choice amongſt them; to fix upon one or the other was juſt the ſame. It was therefore impoſſible that he could avoid chuſing the beſt. But how could the others be poſſible, when it is impoſſible they can exiſt?

'He made ſome very curious diſtinctions, inceſſantly aſſuring me, without knowing what he ſaid, that this world is the beſt of all really poſſible worlds. But being juſt then tortured with the ſtone, which gave me moſt inſupportable pain, the citizens of the beſt of worlds conducted me to the neighbouring hoſpital. In the way, two of theſe perfectly happy inhabitants were carried off by two creatures of their own likeneſs: they were loaded with irons, the one for debt, the other upon mere ſuſpicion. I know not whether I was conducted into one of the beſt poſſible hoſpitals; but I was crowded amongſt two or three thouſand wretches like myſelf. Here were many defenders of their country, who informed me, that they had been trepanned and diſſected alive; that they had arms and legs cut off; and that many thouſands of their generous fellow-countrymen had been maſſacred in one of the thirty battles fought in the laſt war, which is about the hundredth million war ſince we have been acquainted with wars. One might alſo meet in this houſe about a thouſand perſons of both ſexes, who reſembled hideous ſpectres, and who were rubbed with a certain metal, becauſe they had followed the law of nature, and becauſe nature had, I know not how, taken the precaution of poiſoning in them the ſource of life. I thanked my two conductors.

'After a very ſharp iron had been thruſt into my bladder, and ſome ſtones were extracted from this quarry; when I was cured, and I had no farther complaints, than a few diſagreeable pains for the reſt of my days, I made my repreſentations to my guides. I took the liberty of telling them there was ſome good in this world, as the ſurgeons had extracted four flints from the center of my torn intrails; but that I would much rather that bladders had been lanthorns than quarries. I

ſpoke to them of the innumerable calamities and crimes tha were diſperſed over this excellent world. The boldeſt of th two, who was a German, and my countryman, told me, tha all this was a mere trifle.

'Heaven was peculiarly propitious to man, when Tarquin violated Lucretia, and ſhe ſtabbed herſelf, becauſe the tyrants were thereupon driven out, and rapes, ſuicides, and war laid the foundation of a republic which conferred happineſs upon thoſe they vanquiſhed. I had ſome difficulty in agreeing to this happineſs, I did not immediately conceive the felicity of the Gauls and Spaniards, of whom it is ſaid, Cæſar put three millions to the ſword. Devaſtation and rapine appeared to me things ſomewhat diſagreeable; but the defender of optimiſm did not quit his hold; he perſevered in telling me, like Don Carlos's jailer, "Peace, peace, it is for your good." Having, however, at length, run him pretty hard, he ſaid, that we ſhould not conſider this mere globule, where every thing is jarring; but that in the ſtar Sirius, in Orion, the Ox's-Eye, and elſewhere, every thing is perfect. Let us, then, go thither, ſaid I.

'A little theologiſt then took me by the arm; he told me, in confidence, that thoſe folks were very dreamers; that it was not in the leaſt neceſſary that there ſhould be any evil upon earth; that it was expreſsly formed that there never ſhould be any thing but good; and in order to prove this, you muſt know that things went on in this manner formerly for ten or twelve days. Alas! I replied to him, it is a great pity, reverend father, that things did not continue ſo.'

This certainly is Voltaire's ſarcaſtic ſtrain, at leaſt, well imitated; and the ſceptical doubts, which are very numerous in this production, are no leſs tinctured with this author's ſtile and manner.

What this writer ſays in favour of toleration in religious matters, muſt certainly be agreeable to every good Chriſtian, not infected with the rage of fanaticiſm, ſuperſtition, or bigotry. The religious mummeries and ridiculous ceremonies ſtill preſerved in many Romiſh countries, he very juſtly ridicules. Amongſt others the annual proceſſion at Toulouſe, during the ſecular games, is ſo picturesque, that we think it will convey a very ſtrong idea of this enthuſiaſtic folly to the reader.

'At firſt, the coblers, in ceremonial habits, carry the head of the firſt biſhop of Toulouſe, and prince of Peloponneſus, who inconteſtably held the ſee of Toulouſe before the death of Jeſus Chriſt. Then come the tylers, loaden with the bones of all the children that Herod put to death one thouſand ſix hundred and ſixty-ſix years ago; and though theſe children were

buried at Epheſus, like the eleven thouſand virgins at Cologn, as all the world can teſtify, they are nevertheleſs interred at Toulouſe.

'The dealers in old cloaths diſplay a bit of the virgin's gown, which they take great care of, and which they purchaſed of a female Jew-dealer at the fair of Beaumaire.

'The relics of St. Peter and St. Paul are carried by the fraternity of taylors. Theſe probably were the dreſſes made for them by the habit-maker Dorcas; for as to their bodies, it is certain they are at Rome with their keys.

'Thirty dead bodies next paſs in review. If theſe mummeries only were conſidered, they would be ridiculous and diſguſting. Piety deceived is nevertheleſs piety. The fooliſh people may, at all events, fulfil their duty (eſpecially when the Police is exact) though they carry in proceſſion the bones of four thouſand children put to death by the wiſe command of Herod in Bethlehem. But ſo many dead bodies, which upon this occaſion ſerve only to create a remembrance of four hundred citizens who were put to death in 1562, can make but a very ſhocking impreſſion upon the minds of the living. Add to this the black and white penitents, who march in this proceſſion, with a cloth maſk over their faces, reſembling ghoſts, and greatly increaſe the horror of this doleful feſtival. The people retire with their heads full of phantoms, their hearts ſeized with the ſpirit of fanaticiſm, and filled with gall againſt their brethren, who are inſulted by this proceſſion. In this manner, people formerly came from the Chamber of Meditations amongſt the Jeſuits: the imagination is inflamed at theſe objects, and the ſoul becomes atrocious and implacable.'

As to the merit of the tranſlator, we think he has entered into the ſpirit and true manner of his author; though there are ſome few errors which we are willing to impute to the preſs.

V. *The Hiſtory of the Riſe and Progreſs of the Charitable Foundations at* Church-Langton: *Together with the Different Deeds of Truſt of that Eſtabliſhment. By the Rev. Mr.* Hanbury. 8*vo*, *Pr.* 6*s.* Dodſley.

GENEROUS diſintereſted charity is ſo uncommon, that we cannot even cenſure thoſe who ſuſpect it to be a ſpecies of inſanity. Mr. Hanbury's charity, the ſubject of the preſent performance, was originally of a very particular conſtruction; becauſe, though it tended to make the receiver rich, it was not to make the donor poor; and was deſigned to

anſwer all the ends of benevolence, without any of the inconveniences attending, what we may call, mad good-nature.——Mr. Hanbury, when only twenty-ſix years of age, in 1751, followed the natural bent of his inclination in forming what ſeems to be a moſt amazing ſeminary of good works; for he planted an incredible number of trees of different ſorts, and perſevered under the moſt diſcouraging circumſtances, in completing his plan upon the following very charitable propoſals:

'I. That the gentlemen who will favour me with being truſtees, meet at Church-Langton the 26th day of September, 1759. and continue this meeting annually.

'II. That a ſale be publiſhed in all the public papers, and a catalogue printed of all the various trees, ſhrubs, and plants, to be diſpoſed of, with the prices annexed.

'III. That if the money ariſing from the ſale amounts to 1500*l.* the intereſt of that ſum ſhall be annually employed in decorating the church of Langton, by building an organ, and doing other things which may make it proper for the reception of ſo honourable a ſociety: a *ſketch* of the intended decorations will be preſented to each truſtee for his inſpection.—And as the intereſt of that ſum will not only maintain an organiſt, but a ſchoolmaſter; let a ſchool be built at Langton, under ſuch regulations as will be preſented to the ſociety, and ſuch others as they ſhall think expedient.

'IV. That if the 26th of September happens to be Saturday or Sunday, the truſtees meet on the Monday or Tueſday following; that they keep up the number of truſtees, which number I deſire may be twenty-four; and which ſociety I wiſh may be continued in that number to the end of the world.—Twenty-three of thoſe truſtees to be gentlemen of probity and worth, and the rector of Church-Langton to be the twenty-fourth, as a co operator with them, and a member of the ſociety.—At this grand meeting let every thing be enquired into, whether their officers have done their duty; if not, to be reproved or turned out by the ſociety.—Let a decent, not extravagant, dinner be provided for the truſtees, and a ſermon preached by ſome miniſter whom they ſhall appoint, either in praiſe of church-muſic, the duty of decorating religious houſes, charity in general, or the wonders of the creation.

'V. That on the day of their meeting, not only a ſermon be preached, but, that God in all things may be glorified, Handel's or Purcel's *Te Deum* be performed.—This will give ſpirit to the congregation, and excite an holy emulation in all Chriſtian duties; ſince there is no ſort of devotion which tends more towards depreſſing the man, and elevating the Chriſtian, no kind of worſhip ſo forcible to provoke unto love and unto

good

good works.—Let, therefore, a collection be made at the church-door, as at the feaſt for the Sons of the Clergy. This will be a foundation for the ſaid charity, and all well-diſpoſed perſons may have an opportunity of ſhewing their readineſs to favour the deſign.

'VI. That, as we have the greateſt reaſon to believe the charity will amount to more than 1500 *l.* if it ſhould ariſe to 4000 *l.* then an hoſpital be founded at Church-Langton, for the maintenance of poor people, and relief of the really diſtreſſed.

'VII. That, when the charity amounts to 10,000 *l.* which by accumulating unexpended intereſt, and an annual ſale of trees, it may rationally be ſuppoſed to do, the ſociety found ſchools in other pariſhes, where they are wanted, decorate churches where they ſee occaſion, and purchaſe advowſons of livings, to be in the gift of the ſociety; by which means they will be further enabled to give encouragement to virtue, by preſenting unprovided-for clergymen of uprightneſs and integrity, men that are true to every juſt and honeſt cauſe; in ſhort, ſuch men as act up to every principle of Chriſtian obedience.

'VIII. That, as I have been at a conſiderable expence, when the charity gets beyond 2000 *l.* I ſhall be reimburſed my principal, or part of it at leaſt, out of the principal of the charity.—I don't deſire to load the charity with my expences, until it is ſtrong enough to bear it; nor do I deſire the leaſt fee or reward for my trouble, except the pleaſure which will naturally reſult to me from being connected with gentlemen of worth and integrity, in a ſcheme for the public good, and the reflection that even my private innocent amuſements have that laudable end in view.

'IX. That two of the truſtees be annually choſen treaſurers for this charity, to continue in, or quit that office at the end of the year, at their own pleaſure, or the requeſt of the ſociety.

'X. That when the principal of the charity amounts to 2500 *l.* a ſecretary be appointed, whoſe buſineſs ſhall be to receive and execute all orders, for ſuch will be paſſing and repaſſing at all times of the year, as well as at the meetings; to keep all accounts, receive money, and pay it immediately in to one of the treaſurers; go all requiſite journies; and, in ſhort, be always in the way, and ever at the command of the ſociety.—And, that this perſon may be leſs expenſive to the ſociety, I propoſe, that he may be a clergyman, perhaps a neighbouring curate; and that the ſociety may raiſe his curacy to 60 *l.* or upwards, per ann. ſo as to make a decent proviſion for himſelf, and, which will be requiſite in this caſe, his horſe.—

horſe.—That if he be deficient in any one branch of his duty, he ſhall immediately be diſcharged;—and I humbly requeſt the ſociety, that, as he muſt neceſſarily paſs ſo much of his time with me, I have the nomination of him. I will take care to chooſe one whoſe character and abilities will ſtand the teſt of the ſtricteſt examination.'

It may, perhaps, be unneceſſary to inform the reader, that this charitable inſtitution, ſimple and natural as it appears upon paper, was attended with conſiderable expence and trouble, through the many diſappointments Mr. Hanbury met with in the execution of his generous project, which at laſt proved ſucceſsful.

VI. Clio: *or, a Diſcourſe on Taſte. Addreſſed to a young Lady* Small 8*vo*. *Pr.* 1*s.* 6*d.* Davies.

YOUNG ſmatterers in poetry and the *vertu*, have generally a paſſion to exerciſe their talents on the ſubject of TASTE; and, we are ſorry to ſay, it is commonly with no better ſucceſs than juſt to prove themſelves deſtitute of what they take ſo much pains to deſcribe.

The antients knew of no ſuch term. Horace ſpeaks of the *mens divinior atque os, magna ſonaturum*; and gives us ſeveral noble indications that he poſſeſſed true ideas of the ſublime and beautiful, as do many of the moſt celebrated writers of antiquity; but we remember no encomiums they paſs upon *taſte*, which of all the human ſenſes is the moſt variable, and ſometimes the moſt groveling and unnatural. The term was firſt catched by the modern French from the Italians; from them it was tranſplanted into England, where it has been cultivated with ſo much ſucceſs, that it has made more fops in literature than perhaps any other word in the Engliſh language. It has been applied even to genius as well as to poetry, to Shakeſpear and Milton as well as to Rowe and Addiſon, without making any diſtinction between writings which are felt, and thoſe that are reliſhed.

The publication before us is far from being the worſt of the kind we have ſeen. It contains all the common-place reflections on its ſubject; and conſequently the reader muſt expect that Rollin and other French writers, who never aſpire to the conception of any thing above mere poetry, the works of a Corneille or a Racine, are leading authorities in this diſcourſe. The writer endeavours to prove there is ſuch a thing as a ſtandard of taſte.

"The taſte (ſays he to his patroneſs or pupil) we ſpoke of may be defined, at large, a clear ſenſe of the noble, the beautiful, and the affecting, through nature and art. It diſtinguiſhes and ſelects, with unerring judgment, what is fine and graceful from the mean and diſguſting; and keeping a ſtrict and attentive eye on nature, never neglects her but when nature herſelf is in diſgrace.

"All our ſpecies that are perfect bring the firſt principles of taſte with them into the world. Rollin produces inſtances of univerſal taſte in muſic and painting: "A concert, ſays he, that has all its parts well compoſed and well executed, both as to inſtruments and voices, pleaſes univerſally: but if any diſcord ariſes, any ill tone of voice be intermixed, it ſhall diſpleaſe even thoſe who are abſolutely ignorant of muſic. They know not what it is that offends them, but they find ſomewhat grating in it to their ears; and this proceeds from the taſte and ſenſe of harmony implanted in them by nature. In like manner a fine picture charms and tranſports a ſpectator who has no idea of painting. Aſk him what pleaſes him, and why it pleaſes him, and he cannot eaſily give an account, or ſpecify the real reaſon; but natural ſentiment works almoſt the ſame effect in him as art and uſe in perfect judges."

A writer upon taſte ſurely ought to know, that the definition he has laid down in the above paſſage, is falſe and abſurd. If taſte could diſtinguiſh and ſelect with unerring judgment, it would ceaſe to aſſume that name, becauſe it would become judgment itſelf. To ſay that what is called taſte is *unerring*, is contradicted by every hour's experience in the fine arts. Every connoiſſeur has his favourite in poetry, painting, architecture, and ſo on through all the provinces of literature; but all cannot be *unerring*, for truth has only one principle. All of them, however, may be beautiful. One critic may admire the painting of ſentiment, another, that of paſſion. The works of two maſters may expreſs the ſame ſubject, though in very different manners; and this, perhaps, is one of the ſtrongeſt objections which lies to the word *taſte*, the operations of which are arbitrary, nay ſometimes conſtitutional; and depend upon the ſtructure of the nerves, and a thouſand other circumſtances that influence or determine it. Let this writer judge whether it is conſiſtent with good writing to ſay, as he does in the paſſage before cited, that *taſte* keeps a ſtrict and attentive *eye* on nature.

With regard to Mr. Rollin's obſervation of a univerſal taſte in muſic, it is liable to the ſame objection; for it is nonſenſe in terms. Had he ſubſtituted the word *ear* inſtead of his favourite term, we ſhould, it is true, have had no objection to the pro-

priety of the expreſſion; but we are afraid that the obſervation, in fact, is falſe. We believe there are in this iſland of Great Britain fifty thouſand people, with all their organs of hearing perfect, who know no difference between the good and bad execution of a grand piece of muſic.—As this author makes no violent profeſſions of being an original; as his intention is generally moral and good-natured, and many of his obſervations very juſt, we ſhall here diſmiſs him without any further animadverſions on his ſtile and manner.

VII. *Free and Candid Diſquiſitions relating to the Diſſenters. Part the Firſt. Being an Eſſay towards a Reformation in their Mode of conducting Public Worſhip. In which are contained ſome occaſional Animadverſions on a late Publication, entitled, Public Prayer, a Treatiſe in two Parts, &c.* 12mo. *Pr.* 3*s.* Johnſon.

THE author's deſign in this performance is to recommend written forms of prayer, drawn up by miniſters themſelves, to be ordinarily made uſe of in diſſenting congregations, as the method of prayer, which he apprehends to have greatly the advantage of any other. His plan, however, does not require, that every ſyllable of a prayer ſhould be written down, or that a miniſter ſhould confine himſelf to the very words which are before him; but that, in praying, he ſhould uſe the ſame liberty which a good preacher would uſe in his ſermons; that he ſhould occaſionally vary his expreſſions; that he ſhould introduce any pertinent thoughts, which may ariſe in his mind in the pulpit; and that his prayers themſelves ſhould be varied at diſcretion.

What the author has offered on the ſubject before him, he modeſtly propoſes to the ſober and candid attention of the Diſſenters in general, and eſpecially ſuch of them as have, of late, diſcovered an inclination to liturgies; all the uſes of which, he thinks, would be ſuperſeded by written forms of devotion.

Before he proceeds to ſpecify the particular advantages attending the ſcheme he propoſes, he points out ſome of the principal objections which lie againſt both liturgies and extempore prayer.

Againſt liturgies it is alledged, that a ſet form of prayer, by continual repetition, becomes tireſome and diſagreeable; that it has a tendency to promote a habit of indolence; that it cannot be adapted to all the particular caſes which may occur; that it lays both miniſter and people under many reſtrictions; and is an inſuperable bar againſt all farther improvements in the mode of worſhip.

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In the ſecond chapter he conſiders the diſadvantages of extemporary prayer: and in this caſe he appeals to experience. 'Some, he ſays, who uſe extemporary prayer, are ſo much at a loſs for thought and expreſſion, as to diſcover great diſcompoſure themſelves, and to diſcompoſe many of their audience. Others, though more fluent in their delivery, fall into ſuch improprieties in their language, or manner, as are highly unbecoming in the worſhip of God, and greatly offenſive to the more ſenſible part of their hearers. Many uſe ſuch low, or ſingular expreſſions, as often excite the diverſion of the gay, and the contempt of the grave. Others expreſs themſelves in ſuch inaccurate language (if it be always ſtrictly grammatical) as muſt make the more learned part of their audience bluſh for them. And many (may I not ſay? the majority of) diſſenting miniſters run into ſo verboſe, diffuſe, and perplexed a ſtile, that their hearers muſt wait a conſiderable time, before they can adopt their petitions. Their ſentences conſiſt of ſo many clauſes, and ſuch long parentheſes, as either render them wholly unintelligible, or require a more cloſe attention, to comprehend the ſenſe of them, than hearers in general are diſpoſed to give, or indeed, than is conſiſtent with a proper exerciſe of devout affections. But, beſides theſe inaccuracies of expreſſion (and even where they are generally avoided) miniſters, who pray *extempore*, too commonly fall into ſome great improprieties in their *manner*; to which they can ſcarcely pay a proper regard, while their invention is labouring for ſentiment or expreſſion. A diſagreeable tone of voice, an harſh unnatural pronunciation, a violent and indecent motion of the hands, or the head, or a ſhocking diſtortion of the countenance, are improprieties which commonly attend extemporary prayer.

'Theſe and the like improprieties, continues this writer, are very unfavourable to devotion. When miniſters, eſpecially the young and diffident, have nothing to depend upon, but their own invention, or at moſt, a few ſcattered materials in their memory,—the fear of failing is apt to put them into a diſagreeable trepidation, and naturally fills them with a degree of anxiety, which is inconſiſtent with the exerciſe of devout affections, and which every impropriety in ſentiment or language will generally increaſe.----The improprieties which affect him, will, for the moſt part, proportionably affect his hearers, and often in a greater degree. His heſitations, or his blunders will diſcompoſe them; his oddities divert or diſguſt them; the triteneſs or the flatneſs of his expreſſions will render them careleſs and inattentive; and, eſpecially, the intricacy of his language will greatly contribute to reſtrain and ſuppreſs thoſe devout affections, which ought, at all times, to be employed in

the worſhip of God. I ſtay not to reaſon on this matter; I only appeal to fact. Let the moſt partial friends to extemporary prayer ſay, whether there is that outward appearance of devotion, in thoſe aſſemblies where it is uſed, as there is, where a liturgy is read; or rather, whether there are not all the marks of negligence and indevotion. Do the people in general ſeem to be praying? Would any ſtranger, coming in amongſt them, think that they were? It is a notorious fact, that multitudes ſeem to be quite otherwiſe employed. They too frequently, alas! betray the thoughtleſs and indevout frame of their minds, by an indolent poſture, a drowſy aſpect, an unmeaning and vacant face, a wandering eye, an indecent ſmile, or other improprieties of behaviour. And, even among thoſe who ſeem beſt employed, the generality appear, not to be ſo properly praying themſelves, as hearing the miniſter pray.'

There are many other diſadvantages attending extemporary prayer which this writer particularly and fully conſiders. He then proceeds to recommend written forms, and attempts to prove, that they have all the advantages of a liturgy and extemporary prayer, and ſeveral others peculiar to themſelves.

The uſe of notes, he ſays, prevents all the inconveniences of extemporary prayer; it ſecures, or ought to ſecure, thoſe who lead the devotions of the people, from any great improprieties of expreſſion, of which men of ſenſe may ſometimes be in danger; it is a curb on the fancies and paſſions of men, which, even where the heart is devout, may carry them beyond the bounds of propriety; it prevents that heſitation and embarraſſment, which is too often obſervable in diſſenting miniſters; it guards them againſt any great diſcompoſure, which a variety of circumſtances may occaſion; it is a good relief to the memory, and invention, and thus renders the buſineſs of prayer more eaſy and pleaſant to thoſe who conduct the ſervice; and effectually prevents thoſe diſcouragements under which young miniſters among the diſſenters often labour, and from which ſome of them are not free, ſo long as they live. In the uſe of ſuch forms, the mind has nothing to do but to attend to the exerciſe of ſuitable affections; and therefore is moſt likely to be devout. Nor do miniſters alone reap the benefits of this method of prayer: the people themſelves have a proportionable ſhare in them; when thoſe who conduct public worſhip, not only expreſs themſelves with propriety, but are compoſed, ſerious, and devout, it certainly has a happy influence upon the attention, and devotion of the people. Such, he ſays, are the advantages of written forms in common with liturgies.

He goes on to ſhew, that the ſcheme he propoſes has all the advantages of extemporary prayer; that it admits of as much

variety

variety as can be deſired; that it gives the miniſter an opportunity to adapt his prayers to all particular occurrences; that it lays him under an obligation to diligence; and gives him ſcope for the exerciſe of his devout affections.

Beſides theſe advantages it has others, he thinks, which are either peculiar to itſelf, or do not immediately belong to any of the former heads. By this method, he ſays, a miniſter may avail himſelf of all the helps which are to be met with, in the compoſitions of others, and in the ſacred writings; he may provide againſt all inconveniencies which may arſe from indiſpoſition, or the diſcompoſure of his mind; he may be able to appropriate more time to the immediate worſhip of God than is generally allowed in diſſenting congregations; and he may furniſh his memory with materials for extemporary prayer on any emergency.

There are ſome objections which may be urged againſt this mode of conducting public worſhip, which the author endeavours to remove; and, in order to give more authority to his arguments, he obſerves, that many of the beſt writers among the Diſſenters have ſhewn their approbation of written forms, and given ample proof of their antiquity; and that diſſenters, by rejecting them as unlawful, act inconſiſtently with their own principles and practice.

At the concluſion he offers ſome rules for compoſing prayers, on the preceding plan.

The whole ſubject is treated in a very fair and ſenſible manner; and the writer proves inconteſtibly, that the reformation he propoſes, would redound to the honour of the Diſſenters.

The only point in which his arguments appear defective, is, in proving that written forms have all the advantages of a liturgy. It is a ſatisfaction to the worſhipper to know beforehand what prayers are to be offered; but this cannot be known, if the miniſter varies his form; if he does not, he might with equal advantage uſe a ſtated liturgy. The prayer-book is perhaps of no ſmall ſervice to devotion. It often reſtrains a gazing eye, and a wandering imagination, and fixes the attention to the buſineſs in hand. The common people readily join in thoſe petitions which they ſee and know; but uſe an arbitrary form, and they do not pray; they only hear the miniſter pray. Yet let us ſuppoſe them attending the miniſter—who would not prefer a liturgy, drawn up by men of diſtinguiſhed abilities, before any of thoſe crude compoſitions which miniſters in general would occaſionally produce?—Be this as it may, the ſcheme which our author recommends, if carried into execution, would redound to the honour of the Diſſenters, as it would enable them to conduct their public worſhip with dignity

and propriety, and avoid thoſe contemptible effuſions abounding with tautology, nonſenſe, and impertinence, which are generally delivered under the name of extemporary prayer.

VIII. *Memoirs of the Court of* Portugal, *and of the Adminiſtration of the Count* D'Oeyras. *Taken from a Series of Original Letters, Written in* French. 8*vo*. *Pr.* 2*s.* 6*d.* Bingley.

WE have * already reviewed a publication containing the moſt intereſting part of this pamphlet with regard to Great Britain as a commercial ſtate. The miniſter whoſe name is expreſſed in the title-page, D'Oeyras, is here treated as being not only the ſource of all the oppreſſions which the Engliſh merchants meet with in Portugal, but of all the internal diſturbances which have within theſe twelve or fourteen years paſt afflicted that kingdom. We are not even certain, whether the earthquake in 1755 was not (according to this author) owing to him; but it is plain, that he was in a great meaſure indebted to that calamity for the advancement of his power.

This memoir-writer inſinuates as if the horrid executions of the Aveiro and Tavora families were in conſequence of a ſham plot invented againſt them by the favourite; and gives us a detail of their perſons and puniſhments, which contains very few particulars not publiſhed about that time. After this ſhocking tragedy was over, the favourite was raiſed to the poſt of prime-miniſter, created an earl, and had a regiment of dragoons aſſigned to him as a guard to his perſon. He was preceded through the ſtreets by drums beating, and a law was publiſhed making it treaſon to ſpeak ill of the miniſter. We are next preſented with a detail of the military and other meaſures he took to ſecure the royal, that is to ſay, his own, authority, and which he employed for perſecuting the antient nobility. Without pretending to anſwer for the truth of all the facts, we ſhall ſtate a few inſtances of this miniſter's tyranny, chiefly in order to impreſs our fellow-ſubjects with a grateful ſenſe of the happineſs they enjoy under a Britiſh government.

All great aſſemblies were prohibited, unleſs with leave; and numberleſs other precautions taken, that things might remain as they ſtood.

Count d'Oeyras, arrived at this zenith of grandeur and power, diſplayed his rage againſt the antient nobility of Portugal, in a very extraordinary manner; and exhibited a reſentment not to be ſatiated. He proceeded to exaſperate his maſter

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* See Vol. xxii. p. 364.

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at the whole order of the Grandees, by repreſenting them as a factious and diſloyal body, and in conſequence was permitted to tyranniſe at pleaſure over them. Almoſt every day brought with it the impriſonment of ſome or other of the Portugueſe nobility: among them the Count de Ribiera was arreſted, and carried to priſon, where he ſtill continues, though his crime is yet unknown.

'Cagliaris, the Captain of the Queen's Guard, ſoon followed; his abilities, integrity, and reſolution, rendered him incapable of ſtifling reflections which were too obvious to the meaneſt Portugueſe. He was arreſted whilſt ill of an ague and fever, and in that dangerous condition conveyed to a damp dungeon, in the fort of Saint Geam, ſituate on a rock at the mouth of the Tagus, the ſpring-tides in which often overflowed the floor of the cave where he was confined. His phyſician repreſented his ill ſtate of health, and the danger that muſt ariſe to his patient from a confinement in ſuch a place; but this remonſtrance not being attended to, death ſoon put a period to Cagliari's ſufferings. His body was buried in the moſt obſcure manner, in the neighbourhood of the fort, and his widow, a lady, of the houſe of Holſtein, baniſhed to a ſolitary habitation, where ſhe drags out a miſerable life, in want and diſtreſs, not being ſo much as permitted even to return to her own country, though ſhe has frequently petitioned for that purpoſe. His two ſons are confined in the fort of St. Uvall, and probably for life.

'This nobleman had two brothers, one a Knight of Malta, who happened to be at Paris at the time of Cagliari's misfortune, the other was then in Portugal; the latter was inſtantly baniſhed to Mertola, where he ſtill continues, and the former was ordered to return home; but being aware of the Miniſter's power, and unrelenting temper, he refuſed to obey, and was outlawed; the French king, commiſerating his condition, gave him the command of a regiment in his ſervice.

'The next victim of this Miniſter's fury was the Count d'Ovedos, a nobleman of the royal blood, advanced in years, and ſo zealous of his Sovereign's and Country's dignity, that he had greatly impaired his fortune by maintaining a figure in his maſter's ſervice, ſuperior to his abilities. This nobleman never loved the Favourite; and the King having obſerved that Carvalho's houſe had eſcaped the earthquake, which his Majeſty attributed to the kindneſs of heaven, in return for his miniſter's virtues and goodneſs, the Count d'Ovedos, who happened to be preſent, jocularly ſaid, that if it was a mark of heaven's approbation of the Miniſter's virtues, that his houſe had eſcaped the earthquake, the common proſtitutes muſt

equally be eſteemed paragons of virtue, and high in the favour of their Maker, as the *Rua Suja*, or ſtreet where they lived, had not ſuffered.

'The Count d'Ovedos had ſuffered immenſely by the earthquake; he had loſt two whole ſtreets by that calamity, ſo that this royal eulogy on the Favourite ſeemed an indirect ſatire on the Count, as it touched him very ſenſibly in his reputation; it is not to be doubted therefore but that this nobleman was ſtimulated by the recollection of his own ill fortune, to reſentment, on hearing the miniſter's character thus recommended on ſo unreaſonable an account. The anſwer, however, coſt the Count his liberty, and probably his life, for he was ſoon after arreſted and thrown into priſon, where he ſtill continues, if alive, without being ever admitted to know his offence.

'This aged nobleman, when arreſted, was uſed very cruelly by the magiſtrate who took him into cuſtody. For the latter went to the Count's houſe before his uſual hour of riſing, and underſtanding, as he expected, that the Count was not ſtirring, he burſt into his bedchamber, drew his poniard, and laying his hand on the Count's breaſt, told him he was the King's priſoner, and that if he moved he was a dead man. The Count awaking, and recollecting himſelf a little, ſaid, Doctor, it is not your poniard that frightens me, but the King's commands compel my ſubmiſſion; and my allegiance to my Prince obliges me to obey his orders, by whatever meſſenger he ſends them.

'When it is reflected, that the Count was a ſoldier from his cradle, and the magiſtrate, a Doctor at Law, this anſwer of the Count's not only ſhows his coolneſs, and the peculiar temper for which he was famous; but diſplays, in a very humorous light, the abſurd behaviour of a man, who being a civil magiſtrate, knew ſo little of his office as to think his poniard of more efficacy than his orders, eſpecially in a place where the Count, with a ſingle call, could have had aſſiſtants who would ſoon have diſpatched him.

'The Duke de la Foens, a prince of the blood, and next heir to the crown, after the extinction of that branch of the royal family now on the throne, has been many years in baniſhment, and at preſent reſides in Germany. The cauſe of his exile is variouſly talked of; by ſome it is ſaid, that this misfortune befel him on account of a paſſion he entertained for the granddaughter of the Marchioneſs de Tavora, who was beheaded; and that his crime conſiſted in being ſeen on his knees before this young lady. Others, that he was baniſhed becauſe he adviſed his elder brother, as heir in entail to an eſtate ſettled by the king, Don Peter, on the ſecond branch of the royal family, not to relinquiſh his right to it. For on the death of the Infant,

Don

Don Franciſco, uncle to his preſent Moſt Faithful Majeſty; Don Antonio, another uncle, and brother to the deceaſed, pretending to his eſtate, it was alſo claimed by the nephew, Don Pedro, brother to his majeſty; but this difference was amicably ſettled between the two parties; the Infant Don Pedro remaining poſſeſſed of the eſtate, and a compenſation being allowed Don Antonio for it, and after him to Don Manuel, another ſurviving brother of his. But the rights of Don Miguel, who had likewiſe been named in the ſame will, and was the father of la Foens, ſtill remained unſatisfied. La Foens was therefore deſired alſo to accept of an accommodation, but to this he never would conſent.

'My King, ſaid he, has a right to command my perſonal ſervice, as well as my whole fortune, when he pleaſes, when the good of my country calls me out to danger; but I hope he will not take it amiſs, if I refuſe to give up the rights of my family, which came to me by proximity of blood, and which I ought to tranſmit to ſucceeding generations.

'He was called Don John de Bragança, and before his retirement to Germany, reſided ſome time in England under the title of Duke of Bragança.

'Even the two natural brothers of his Moſt Faithful Majeſty could not eſcape falling ſacrifices to the deſpotiſm of the miniſter. The elder was inquiſitor-general, the miniſter directed himto licence a book concerning confeſſion, in which it was contended that, on ſome important occaſions, it is lawful to diſcover what is revealed under the ſeal of confeſſion; this propoſition is known to be ſo contrary to the doctrine of the Romiſh church, that the Prince refuſed compliance. Count d'Oeyras went to his houſe, in order to purſuade him. The diſcourſe at this interview grew ſo warm, that the Count called the Prince traitor; and the latter drew a poniard on the Count. A younger brother of the Prince, by accident, being preſent, interpoſed, and prevented further miſchief. The elder, who had drawn on the Count, repaired immediately to the palace, but could not gain admittance; and the next day his houſe was ſurrounded by ſoldiers. Both the Princes were taken into cuſtody, conveyed to priſon, and their effects confiſcated, without even the form of a tryal.

'Much about the ſame time, it may be truely ſaid, that above forty or fifty of the leſſer nobility underwent the ſame fate, inſomuch that all men were ſtruck with fear and amazement at the detachments of dragoons perpetually traverſing the ſtreets, conducting ſome miſerable victims in cloſe chaiſes to the places of their confinement, where they were never to be heard of more.'

Our

Our limits will not permit us to give farther quotations from this pamphlet, which is full of ſo many atrocious facts committed, and daily committing, by this miniſter, that, compared to him, Sejanus was a ſaint, Richelieu a lambkin, Mazarine a Nathaniel, Wolſey a hermit, and Buckingham a Socrates. The performance, ſuppoſing its contents to be authentic, merits the attention of every Britiſh ſubject; and even men of ſpeculation may reap conſiderable advantages by peruſing it. The tranſlator (if this publication is really a tranſlation) is not always happy in arranging his periods, and making the proper diſtinctions between perſons introduced into the ſame ſentence or ſtory.

IX. *The Annual Regiſter, or a View of the Hiſtory, Politicks, and Literature, for the Year* 1766. *8vo. Pr.* 5*s.* Dodſley.

WE have, more than once, given a favourable character of the volumes preceding the publication now before us. The Hiſtory of Europe, which takes up the firſt forty-eight pages, is this year compoſed with great preciſion, moderation, and, we think, impartiality. The Chronicle, which is the next diviſion, with its appendix, is, as uſual, exact; and the author, had he been willing, could not have committed a fault in his next diviſion, viz. that of State-Papers.

We cannot think the compiler has been very happy in his ſelection of characters. He has preſented us with extracts from the Memoirs of the Marchioneſs of Pompadour *, which are evidently forgeries of ſome little buſtling Frenchman acquainted with certain capital facts and perſonages; and the author is certainly the moſt complete maſter of effrontery that ever took pen in hand, to publiſh, as he has done, the ridiculous ſilly effuſions of his own brain for thoſe of Sir Robert Walpole. The characters of the emperor Charles V. and his ſon Philip II. of Spain, are not only ungraceful and ill-drawn, but falſe and partial, when examined by the truth of hiſtory. The ſame may be ſaid of the Account of the Life and Writings of George Buchanan, extracted from the French of Monſ. le Clerc. In this account we find little more relating to Buchanan's perſon than what was publiſhed by himſelf, except a few tawdry particulars relating to Camden and Thuanus. The manner in which thoſe two hiſtorians were impoſed on, has been fully cleared up by ſeveral late publications, which this compiler ought to have conſulted before he reprinted le

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* See Vol. XXI. p. 442.

Clerc's

Clerc's account. In the ſketch of Sir Francis Walſingham's Life, the compiler diſcovers ſtill greater ignorance. He ſays, that the famous letter written by Sir Francis and ſecretary Daviſon to Sir Amias Poulet, was, ſo far as he can find, firſt publiſhed by Mr. Freebairne, in the Romance of the Queen of Scots, tranſlated from the French. Next follows a copy of the letter, with which we ſhall not here trouble the reader, as it has been publiſhed in many hiſtories. The objections urged to its authenticity by this collector are curious. He tells us, that the original is lodged in the Harleian library, with Sir Amias's anſwer; but he is not ſure whether the letter is ſigned by Walſingham's hand, though he acknowleges that it is well known.

With the like critical abilities, he thinks, that Walſingham was too cautious a miniſter to truſt a letter (which Daviſon, in a poſtſcript, earneſtly deſired might be burnt) into the hands of another. This compiler ought to have known, that the ſame caution which impelled Walſingham and Daviſon to deſire their letter to be burnt, prevailed upon Poulet to keep it. To ſay the truth, diſſimulation even with one another was the characteriſtic of Elizabeth and all her miniſters. Cecil, afterwards earl of Saliſbury, was as cautious as Walſingham, and truſted to the honour of James I. and his Scotch miniſters, for burning all the dangerous letters he wrote to them before Elizabeth's death. But, behold! they were carefully preſerved, and are faithfully printed from the originals, with the very poſtſcripts and paſſages requiring them to be burnt.

'Secretary Daviſon's capacity (ſays our collector) makes no very great figure in hiſtory: but we are ſure it is quite inconſiſtent with Sir Francis Walſingham's known cautiouſneſs, cunning, or call it what you pleaſe, to truſt a dangerous letter out of his hands, and ſtand to the chance of having it burnt.' This author is miſtaken in every word of this paſſage. Daviſon was one of the ableſt miniſters, as well as one of the moſt polite ſcholars in Europe; and it was to his caution that the requeſt of burning the letter was owing. But to put the authenticity of the letter quite out of the queſtion, it may be proper to inform the reader, that ſo far back as the year 1722, long before the appearance of Freebairne's book, Dr. Mackenzie, in his Lives of the Scots Writers, publiſhed not only the letter in queſtion, but the apology made by Daviſon himſelf, from his own writing, and which does not leave the ſmalleſt doubt as to the reality of the intended murder; ſo well do the facts, dates, and circumſtances, agree. This compiler is ſo very uninformed, as not to know that the date of the letter is after Mary's trial and condemnation by her judges.

Some curious particulars, of the life of Mr. Wycherley the poet, next follow. We have ſome objections to the *curioſity* of thoſe particulars. In the firſt place, we more than ſuſpect that this is not the firſt time they have been publiſhed; and in the next, we are not a little doubtful as to their authenticity. Laſtly, we think that the character of Mr. Wycherley as a wit and a poet, has been moſt egregiouſly exaggerated.

This diviſion of characters is cloſed with one of Cromwell, and a parallel between him and Montroſe, by the Abbe Raynal. Our collector, in printing thoſe characters, proves himſelf to be a mere enthuſiaſt for French publications. 'In debate, ſays he, Cromwell was the moſt eloquent, and in an aſſembly of divines the moſt learned.—Chance and natural temper, continues he, which determine the conduct of other men, did not influence the moſt inconſiderable of his actions.' We believe, if the moſt ingenious romancer in England had been employed to draw a picture of Cromwell which ſhould be the real reverſe of his true character, he could not have ſucceeded better than this Abbé has done. We ſhall add one paſſage more, as a ſpecimen of French diſcernment. 'Montroſe, ſays this Abbé, had an integrity of heart, which always fixed him in the intereſt of his king and country.'—'Vanity, continues he, properly made his character.' Very metaphyſically diſtinguiſhed, indeed, Mr. Abbé!

As to the remaining part of this collection, it would be doing the compiler injuſtice not to acknowledge, that it contains many excellent and inſtructive extracts from the moſt approved authors, poets, and philoſophers of the preſent times.

X. *Letters on different Subjects; in Four Volumes: Amongſt which are interſperſed the Adventures of* Alphonſo *after the Deſtruction of* Liſbon. *By the Author of The unfortunate Mother's Advice to her abſent Daughters. Vol. III. and IV.* 8vo. *Pr.* 5*s.* Briſtow.

THE merits of this lady, as a writer, are ſo well known by her former publications, that it would be unneceſſary for us to ſay any thing of her literary abilities, and her manner of writing. It may be ſufficient to obſerve, in general, that theſe letters contain many ſenſible remarks, and indiſputable proofs of the writer's penetration and judgment.

Some of the principal ſubjects of the preceding volumes are here continued. Several of theſe letters are calculated to give a juſt repreſentation of the author's character. With that view, many additional anecdotes are related, and her conduct, on

ſeveral

ſeveral occaſions in the early part of her life, which has been miſunderſtood, is accounted for, by being placed in a proper light. From theſe little incidents young minds may derive no inconſiderable advantage, by being led to reflect on the conſequences of inconſiderate actions. Here alſo ſome uſeful hints are ſuggeſted to thoſe people, who, by meddling in matters which they do not underſtand, or in which they have no buſineſs to interfere, often do an irreparable injury, where, perhaps, they mean to be of ſervice.

Some of theſe letters are of the philoſophical kind, upon prediſpoſitions and innate ideas; others contain ſome ſhort ſtories, ſome little pieces of poetry, obſervations on marriage, the improper method of treating young children, and other ſubjects of importance.

In the following letter the reader will find ſome very uſeful advice.

'To Mr. B——.

'Dear Sir,

'It was by mere accident, that I received your two laſt letters unopened, and I muſt begin this by chiding you for being ſo careleſs in the direction, notwithſtanding I had told you that ſome others had met with a contrary fate by being carried to a perſon of the ſame name in my neighbourhood; neither is this all I have to find fault with you for; your late behaviour at —— (ſo thoroughly inattentive to all the punctilio's that you ought *there* particularly to have remember'd, which has this moment been told me) is yet more blameable. Do not wrap yourſelf up ſo much in philoſophical contemplations, as to be above a neceſſary regard to the common occurrences and duties of life. There are but few young men to whom ſuch a caution would be neceſſary—I will acknowledge that you have choſen the better part, but let me add in the words of the ſame perſon on another occaſion,—Theſe things ought you to have done, and not left the other undone.

'I am pleaſed with the account of the rational manner in which you paſs your time—Had a man nothing elſe to do in life but to improve his mind and pleaſe himſelf, ſuch a ſituation would be by far the moſt eligible; but you know there are many other duties to be diſcharged, though theſe vary according to the different ranks and views of mankind; yet all have *ſome* that cannot be diſpenſed with, and which it ought to be their principal care to qualify themſelves for the diſcharge of.

'Tis high time for you, my good friend, to quit retirement and books, and to bend your ſtudies towards men and manners; theſe are never to be known by report; we muſt

mix amongſt men to acquire any uſeful knowledge of mankind. The more we ſee of the world, the more cauſe, perhaps, may we find to diſlike it. Pride, paſſion, ſelfiſhneſs, envy, malice, and falſhood too generally prevail.—Fools are the dupes of knaves, honeſty is made the prey of craft; the good daily ſuffer from the deſigns of the bad; the rich oppreſs the poor; the poor revile the rich, and general diſcontent ſeems to reign amongſt all ranks of men. Sincerity is become an empty name, and offers of friendſhip but unmeaning ſounds, which cuſtom and common conſent have made it eſteem'd a mark of ignorant innocence to place any confidence in.

'Such is the world on whoſe public ſtage you are haſtening; how neceſſary therefore is a competent knowledge of it to guard againſt the ſurrounding evils that muſt be encounter'd. Books are here of but little uſe; experience only can teach this intricate ſcience, without which the beſt underſtanding, and the brighteſt genius will never make it's way to the eſteem of more than the diſcerning few, who only can do juſtice to intrinſic merit.

'Quit therefore your favourite ſtudies, bid adieu to caves and cottages, to H——'s pleaſing ſhades, and think no more of that retirement which now grows every day more prejudicial to you. The mind, whoſe chief delights conſiſts in the encreaſe of knowledge, and the enjoyment of a rational ſociety, is too apt to confine itſelf within too narrow a ſphere of action, and prefer the pleaſing and improving converſation of a few valuable friends to all the hurry, and hypocriſy that muſt be encounter'd in a public life; but this diſpoſition indulged would in time rob the commonwealth of all its moſt uſeful members. Thoſe who are capable of being ſerviceable to the community, are indiſpenſably bound to mix in ſociety with a view of being ſo; the advantages which may thereby be reaped to their private fortune ought to be only the ſecondary conſideration; for when that unhappily becomes the firſt, 'tis the bane of every noble and generous ſentiment. Let it be your principal point to make a *good* figure in the world; that can only be done by a proper diſcharge of all the private, domeſtic, and ſocial duties of your ſtation in it; this will ſecure to you the eſteem of the wiſe and virtuous, and you need not then fear acquiring a deſerved fortune, which, under proper reſtrictions, is a laudable endeavour in any young man who is not born to the poſſeſſion of an eſtate.

'You are much miſtaken in believing, that by what you call the *ſtudy* of hiſtory, you are encreaſing your knowledge of men and manners; I know ſeveral perſons who are perfectly acquainted with all the beſt hiſtories of every kingdom in the known

known world, can tell you almoſt every memorable event in every reign, deſcribe the views and deſigns of every king and every miniſter that have made any great figure, and point out the ſuppoſed cauſe of almoſt every revolution that has happen'd; yet theſe people are totally ignorant of the cuſtoms and manners of their own country; acquainted only with books, they know not how to mix in converſation, or to behave with propriety amongſt men, are the objects of ridicule in every company, and the conſtant dupes of all who think it worth their while to impoſe upon them; ever miſtaking appearances for realities, and wholly unaccuſtom'd to the reading mankind, ſeldom penetrate into the motives of actions, or the views and deſigns of the perſons about them.—This is to be acquired only by the ſtudy of men, and ſuch an accurate obſervation of the general tenor of their actions, as may enable us to inveſtigate their different characters, and lead, almoſt with certainty, through a thouſand falſe appearances, to the true motives of their conduct toward ourſelves.—This knowledge you will ſoon find extremely neceſſary to you, and ought to loſe no time in attaining it; the immenſe advantage you will reap from the acquiſition will more than repay the trouble it may coſt you.

'I thank you for the poetical part of your epiſtle, which is pretty. Your genius wants juſt that ſort of cultivation you are giving to the ſpot deſcribed; the flowers in either loſe half their beauty from being too much crouded, which produces a general confuſion. The greateſt difficulty you will find in forming elegant compoſitions will be that of confining your imagination within proper bounds, and lopping off every ſhoot, that, however beautiful in itſelf, ſeparately conſidered, tends only to obſtruct the general beauty of the whole. You know you are never to expect flattery from me, but will always have my real ſentiments with that perfect freedom which becomes my profeſſions of being,

'My dear Sir,

'Your ſincere friend, &c.'

The ſubſequent letter on the neceſſity of beginning the formation of the temper in the earlieſt infancy, merits the attention of thoſe who are concerned in the management of children.

'To LOUISA.

'I can never be unwilling to comply with any requeſt of yours, my dear Louiſa, but little more can be added to the general directions my laſt contained, and your own good judgment will ſuggeſt all that is neceſſary without any aſſiſtance.

It will at once occur to you that as opinions can as eaſily be made habitual as cuſtoms, it is a matter of great moment, to give an early habit of thinking rightly, and that this will more effectually be done by the general tenor of the converſations that paſs in the hearing of children, than by any particular inſtructions addreſs'd to themſelves. Thus, for inſtance, if they always hear cleanlineſs mentioned as a matter of eſſential conſequence, finery with contempt, and thoſe people ſpoken of as inſignificant triflers who diſcover any regard to the ſhew of dreſs, they will inſenſibly acquire a habit of eſteeming cleanlineſs the only material part of their own dreſs, without paying any ſort of attention to the ornaments of it. I have ſeen the effect of this method in a child, who, at four years old, gravely cenſured the weakneſs of a perſon's judgment that had admired his new buckles. In the ſame manner benevolence to mankind, compaſſion toward the brute and inſect creation, and every other good principle may be implanted in infancy, and inſenſibly improved and ſtrengthened in the mind, 'till right opinions are ſo habitually rooted as to influence every part of the conduct through all future life; which is ſeldom, if ever, effected by formal precepts and grave inſtructions. What children imbibe as by accident from the ſentiments of others, always make a ſtronger and more laſting impreſſion than any leſſons which appear to be intended peculiarly for themſelves. This may, perhaps, be owing to the conſtrained attention required in the latter caſe, whereas in the former it is always voluntary, and, if not checked, will be conſtant from their natural curioſity. This curioſity, properly managed, is the beſt ground you can have to work upon, yet I have often with concern heard children ſo ſeverely reprimanded for it as to make them afraid of ſeeming to hear the converſations that paſſed in their preſence: on the contrary, not the leaſt notice ſhould apparently be taken of their attention, while every thing ſaid before them ſhould be regulated by the expectation of it. On this account chiefly the bringing them into mix'd company is injurious, as the contrariety of opinions will be apt to confuſe their minds, which, to be advantageouſly form'd, muſt be uſed to a perfect ſameneſs of ſentiment in all whom they converſe with, or are attended by. Here alſo the great difficulty is to meet with ſervants who will minutely obſerve every direction given them, which is a point of ſo much conſequence as to deſerve the utmoſt care. You will here ſee the neceſſity of extending your inſtructions to them even to the moſt trifling circumſtances, that nothing may be left to their own judgment, which can never be depended on; and that thoſe ſervants who particularly belong to the nurſery ſhould only be admitted into it, nor on any occaſion others

be

be allowed to converſe with them *there*, for reaſons too obvious to need repeating.

'The impropriety of one cuſtom may not, perhaps, from its being ſo general, occur to you with all the ſtrength it deſerves; I mean that of promiſing wives and huſbands as a diſtant reward for the good behaviour of children; to which may be added the no leſs abſurd practice of teaching them to give each other that appellation almoſt as ſoon as they can ſpeak. I believe, my dear Louiſa, you need only reflect ſeriouſly upon the effect this muſt neceſſarily have on their young minds, and on the conſequences that may naturally be ſuppoſed to follow from it, to ſuggeſt to yourſelf all I could ſay on the ſubject. Your judgment is ſufficient to direct you in all the new relations you are entering upon, and your invariable inclination to diſcharge your duty will ſecure a conſtant attention to the dictates of it; nor have I the leaſt doubt of your ſetting an example, in every reſpect, worthy of imitation, and conſequently of your enjoying through life as great a ſhare of happineſs as this imperfect ſtate can admit of, to be encreaſed only by that unalterable felicity beyond the grave, which muſt be the reward of virtues like your's.—This opinion continually affords the ſincereſt pleaſure to

'Your affectionate, &c.'

The adventures of Alphonſo are intended to enforce an opinion, that mankind are under the protection of a ſuperior order of beings, by whom, if it is not their own fault, they will be guarded from all real evil. In this ſtory ſome characters are introduced, which ſeem to be taken from the life.

XI. *Tables and Tracts relative to ſeveral Arts and Sciences. By* James Ferguſon, F. R. S. 8*vo*. *Pr.* 4*s*. Cadell.

THE ſcience of aſtronomy has at all times received additional improvement by the help of tables and inſtruments properly calculated and conſtructed for determining the places, motions, and other phænomena of the planets, both primary and ſecondary. The oldeſt tables of this ſort are the Ptolemaic, found in Ptolemy's Almageſt, and were, ſo long ſince as 1252, corrected by Alphonſo XI. king of Caſtile, and thence called the Alphonſine tables.

The invention of ſuch machines or inſtruments as are now called Orreries and Planetariums, is alſo of an early date. The firſt we have any mention of is that of Archimedes, generally called Archimedes's ſphere. This famous machine was of a very complex nature, and conſiſted of a ſphere, not of circles,

but of an hollow globular ſurface of glaſs, within which was a piece of mechaniſm to exhibit the motions of the moon, the ſun, and the five planets. The next orrery we find mentioned is that of Poſidonius the Stoic, in Cicero's time, eighty years before the birth of Chriſt; and of which that illuſtrious orator ſays, "If any man ſhould carry this ſphere of Poſidonius into Scythia or Britain, in every revolution of which the motions of the ſun, moon, and five planets, were the ſame as in the heavens each day and night, who in thoſe barbarous countries could doubt of its being finiſhed (not to ſay actuated) by perfect reaſon?" What would Cicero ſay, were he now to riſe from the grave, and ſee his barbarous Britain abounding in orreries of various kinds and ſizes, with all the improvements they have received ſince the age in which he lived!

The moſt conſiderable articles in this performance are the tables and precepts for calculating the true time of new and full moon in any given year and month, from the creation of the world till the 60000th year after the end of the preſent century; and the deſcription of ſome new and uſeful improvements which our author has made in the ſeveral kinds of orreries for explaining the uſual phænomena of the celeſtial motions: theſe, in our opinion, are executed in a very judicious and careful manner.—Mr. Ferguſon's method of facilitating the learner's conception of the motions of the planetary ſyſtem being rather uncommon, we ſhall take the liberty to tranſcribe the following as a ſpecimen of it. 'The dome of St. Paul's is 145 feet in diameter. Suppoſe a globe of this ſize to repreſent the ſun; then, a globe of $9\frac{7}{10}$ inches will repreſent Mercury; one of $17\frac{9}{10}$ inches, Venus; one of 18 inches, the Earth; one of 5 inches diameter the Moon (whoſe diſtance from the earth is 240,000 miles); one of 10 inches, Mars; one of 15 feet, Jupiter; and one of $11\frac{1}{2}$ feet, Saturn, with his ring four feet broad, and at the ſame diſtance from his body all around.

'In this proportion, ſuppoſe the ſun to be at St. Paul's; then Mercury might be at the Tower of London; Venus at St. James's palace; the Earth at Marybone; Mars at Kenſington; Jupiter at Hampton-Court, and Saturn at Cliefden: all moving round the cupola of St. Paul's as their common center."

With regard to placing of ſun dials, p. 73. 'I muſt, continues our author, make an obſervation, that may, perhaps, ſeem a very odd one to moſt people, which is, that if the dial be made according to the ſtrict rules of calculation, and be truly ſet at the inſtant when the ſuns is on the meridian; it will be a minute too faſt in the forenoon, and a minute too ſlow in the afternoon, by the ſhadow of the ſtile; for the edge of the ſhadow that ſhews the time is even with the ſun's foremoſt

moſt edge all the time before noon, and even with his hindmoſt edge all the afternoon, on the dial. But it is the ſun's center that determines the time in the (ſuppoſed) hour-circles of the heaven. And as the ſun is half a degree in breadth, he takes two minutes to move through a ſpace equal to his breadth; ſo that there will be two minutes at noon in which the ſhadow will have no motion at all on the dial. Conſequently, if the dial be ſet true by the ſun in the forenoon, it will be two minutes too ſlow in the afternoon; and if it be ſet true in the afternoon, it will be two minutes too faſt in the forenoon. The only way that I know of to remedy this, is to ſet every hour and minute diviſion on the dial one minute nearer XII. than the calculation makes it to be." How it is poſſible that Mr. Ferguſon, who, in other caſes, has given many inſtances of his mathematical underſtanding, ſhould ſo totally want it in this, is difficult to aſcertain. Surely that gentleman could never imagine the ſhadow of a gnomon to be at reſt while the ſun itſelf was in motion; and to ſuppoſe the ſun without motion for the ſpace of two minutes near the time of noon, is too abſurd to merit a refutation.

In the remaining parts of this treatiſe, the author has interſperſed ſeveral curious and intereſting particulars relating to the various branches of mixed mathematics, which cannot fail of being uſeful to the diligent reader; and, notwithſtanding the miſtake abovementioned, (the only one of conſequence in the whole performance) we will venture to pronounce it a work of very conſiderable merit.

XII. *The Nautical Almanac and Aſtronomical Ephemeris, for the Year* 1767. *Publiſhed by Order of the Commiſſioners of Longitude.* 8*vo.* 6*s.* Nourſe.

WE are given to underſtand in the preface to this very extraordinary performance, that at the deſire of the commiſſioners of Longitude, the Rev. Nevil Maſkeline, Aſtronomer-Royal, drew up the explanation and uſe of the articles contained in the Nautical Ephemeris, and the inſtructions, with examples, for finding the longitude at ſea, by help of the ſame; that he alſo collected and calculated the ſixteen firſt pages of tables requiſite to be uſed with the Ephemeris; computed the table of proportional logarithms, which alſo ſeemed to him abſolutely neceſſary to clear this method of any remaining difficulty; and likewiſe added explanations of all the tables, and a correction which may, he ſays, be applied by the curious to the effect of refraction on the moon's diſtance from a ſtar, found by Mr. Lyons, or any other

other method, on account of the barometer and thermometer. This reminds us of a ſcheme which a very ingenious perſon (lately dead) propoſed ſome few years ago, for aſcertaining the moſt advantageous times, depending upon the different preſſures of the atmoſphere, for purchaſing diamonds, and ſuch other jewels, as are uſually ſold by weight; but as the principles upon which his calculations were founded, ſeemed to tend rather towards raiſing the height of ſilver in his own pocket, than affecting that in the tube of the barometer, the deſign met with no encouragement.

With regard to the utility of the work before us as an aſtronomical ephemeris for facilitating the calculations to be uſed in determining the longitude at ſea, by an obſervation of the apparent diſtance of the moon from the ſun or a fixed ſtar, we think it will prove of very little ſervice to mariners, on account of the difficulty and prodigious labour attending the operations required to produce the neceſſary corrections; not to mention the confuſed and almoſt unintelligible method in which they are deſcribed. But granting it were otherwiſe, what advantage could be gained, after all theſe tedious and operoſe calculations were made, to obtain the correction of perhaps only a few ſeconds, when, at the ſame time, the very method of taking the diſtances as abovementioned is, in our opinion, ſubject to much greater variation, (upon an optical account) according to the different latitudes in which the obſerver ſhall happen to be ſituated, than all the corrections obtained by the ephemeris put together can poſſibly compenſate?

We apprehend our readers will be able to form an exact judgment of the merit of the Nautical Ephemeris by the following extracts.

'To find the effect of refraction and parallax.

'In Table I. find what number anſwers to the two altitudes of the moon and ſtar, the leſſer of the two altitudes being found at the top of the table, the other in the firſt column on the left hand.

'Prefix the index 2 to this number (conſidered as the decimal part of a logarithm) and add it to the logarithmic coſecant of the apparent diſtance of the moon and ſtar, and abating 10 from the index of the ſum, find what natural number anſwers to it In the table of logarithms.

'From this number ſubtract that correſponding to the given diſtance, and to the leſſer of the two altitudes in Table II. if the diſtance is leſs than 90°, or add them together if the diſtance exceeds 90°; the remainder or ſum is the effect of refraction in ſeconds; which added to the obſerved diſtance, gives the diſtance cleared of refraction.

In

'In any of the caſes falling on the right hand of the black waving line, or if both altitudes exceed 50°, the effect of refraction may be had at once by Table III.

'To find the effect of parallax.

'Add together the proportional logarithm of the moon's horizontal parallax, the logarithmic coſecant of the ſtar's altitude corrected for refraction, and the logarithmic ſine of the diſtance cleared from refraction; the ſum, abating 20 from the index, will be the proportional logarithm of a firſt arc.

'Add together the proportional logarithm of the moon's horizontal parallax, the logarithm coſecant of the moon's altitude corrected for refraction; the ſum abating 20 from the index, will be the proportional logarithm of a ſecond arc.

'Then, if the diſtance is leſs than 90°, the difference of theſe two arcs is the principal effect of parallax (or parallax in diſtance); which added to or ſubtracted from the diſtance corrected for refraction, according as the firſt arc is leſs or greater than the ſecond, will give the diſtance corrected for the principal effect of parallax.

'But if the diſtance exceeds 90°, the ſum of the two arcs is to be taken inſtead of their difference, and is to be ſubtracted from the diſtance corrected for refraction.

'In Table IV. in the column marked above with the diſtance, find the two numbers anſwering to the parallax in diſtance and in altitude, their difference is the ſecond correction of parallax in ſeconds; which, added to or ſubtracted from the diſtance corrected for refraction and principal effect of parallax, according as the diſtance is leſs or greater than 90°, will give the correct or reduced diſtance."

Here follow four examples, which take up no leſs than ſeven pages in their operations, and theſe are ſucceeded by ten pages of ſupplemental tables, whoſe conſtruction and uſes in correcting the corrections already made, are exemplified in nine pages more; then comes the inſtructions for finding the longitude at ſea by help of the Ephemeris; theſe, with two examples ſerving to illuſtrate their uſe, fill the laſt two-and-twenty pages of this treatiſe.

An ingenious mariner who has been many years uſed to the ſea-ſervice, upon inſpecting the Nautical Almanac, made the following remark, with which we ſhall conclude this article. "That in very long voyages the precepts there delivered might probably be of uſe, with regard to the determination of the longitude; but, in ſhort trips to ſea, he apprehended they would be altogether uſeleſs, becauſe the voyage would certainly be ended before the neceſſary calculations with their proper corrections, &c. could poſſibly be made."

XIII. Crito,

XIII. Crito, *or, Eſſays on various Subjects. Vol. II. and Laſt.* 12mo. *Pr.* 2*s.* 6*d.* Dodſley.

THIS publication is a kind of centaur, half political, half metaphyſical; that is, one part of it is intelligible, and the other unintelligible, we are afraid, even to the author himſelf*; and were it otherwiſe, perhaps, (as the French ſaying is) "the play would not be worth the candle." Diſquiſitions upon the nature of the Godhead, and the origin of good and evil, are in themſelves pernicious to ſociety, unleſs they tend to ſome particular doctrine for the preſent, or future, good of mankind. We can almoſt defy the moſt ſubtle metaphyſician to prove, that his and the labours of all his confraternities on thoſe ſubjects, ever reformed a rake, or converted an atheiſt.

This writer dedicates his performance to his dear little non-entities of the twentieth century; and his dedication, which forms almoſt half the contents of the book, is executed with ſome humour.

'In the firſt place, ſays he, I hope, as all authors do, to be in higher eſtimation with your worſhips and ladyſhips, than with my contemporaries. We great men are but moderately valued in our own times; but this ſlight is made up to us by poſterity. For we live on after we are dead; and the older we grow, we grow the greater. By the time you come upon the ſtage, Crito will be a ſort of little antient; conſequently will begin to be a little venerable.

'Beſides this, I expect you twentieth-century gentlemen and ladies to be of a more compoſed way of thinking than my contemporaries; for whom, I aſſure you, it is not a little difficult to know how to write. The very truth is, ever ſince our great Political Conjurer (who will be very well known in your age) ſpirited America over into Germany to be conquered there, we have been ſo ſcared by the tremendous ſight of that huge continent *(credite poſteri!)* ſailing in the air over our heads, that to this day we have not recovered ourſelves, ſo far as to be able to diſtinguiſh between a compaſs needle and a weather-cock, or between a pillar of marble and a broken reed.

'It is true, our ſtate-phyſicians have been ſome time in conſultation on our caſe. They are bringing the conſtitution to a criſis as faſt as they can. The humours ferment vigorouſly, abundance of corrupt matter digeſts; the ſymptomatic complaints grow ſtronger and ſtronger, and the critical paroxyſms will probably be ſevere. According to dean Swift's doctor, when the patient is ſick to death, he is in the moſt

* See Crit. Rev. vol. xxii. p. 57.

hopeful

hopeful way. So much the better for us. The ſtate is ſick enough, if that be to her advantage. A nation may, on account of its magnitude, be compared to the Krachen, deſcribed by Doctor Pontoppidan, the good biſhop of Bergen, to which a whale is but a ſprat. It may, therefore, be half a century in its laſt illneſs, and twenty years on its death-bed. I hope, that is not yet our good lady Britannia's caſe. But her recovery, if ſhe ſhould recover, will be a work of time; as alteratives produce their effect but ſlowly. I do not, therefore, expect my countrymen, of this nor of the next century, to be in much condition for liſtening to advice. And if I had determined not to publiſh till the time, when I might have expected to be immediately attended to, I muſt have kept my piece not nine years, according to Horace's preſcription; but perhaps ninety-nine, by which time, I ſhould, if I lived ſo long, be of an age not fit for correcting the preſs. I have therefore determined to diſcharge my conſcience, by ſeeing this ſecond and laſt volume of my ineſtimable work fairly uſhered into the world: and humbly beg your gracious reception of it, when you come to have hands to receive it.

'I have obſerved above, that we are haſtening matters to a criſis, which may chance to prove ſalutary to the conſtitution. Now I muſt be ſincere enough to own, that, though our driving things to an extremity may eventually prove to your advantage; if you contrive to walk into the world, juſt as the troubles, we are raiſing, come to be ſettled; I muſt own, I ſay, that we have yet no great claim to *your* gratitude on this account. For it is well known, we have had no eye to *you* in what we have been carrying on for theſe laſt fifty years. We not only hold you to be at preſent nothing, as above obſerved; but, one would imagine, by our way of providing for you, we concluded you never would be any thing.

'Nor indeed can I pretend, that we deſerve much approbation on account of our prudence for *ourſelves*, in conducting our reformation-ſcheme. For it might, in my humble opinion, be to the full as judicious to go to work deliberately, and to rectify what is amiſs, article by article, as to heap expedient upon expedient, blunder upon blunder, and miſchief upon miſchief, till all is in a ferment. As if we expected (in the manner of the refiners, who throw a quantity of ore into the furnace, and are certain of the metal's coming out pure by and by) that order muſt of courſe proceed from confuſion, and a happy eſtabliſhment grow of itſelf out of the chaos we have been jumbling together.

'I appeal therefore to you from my contemporaries, who have it not in their power to oblige me in any, but one way, viz. giving me the pleaſure of doing them good, and who grudge

me that pleaſure. It is true, I am not the only author, who complain, that the people of this age are too wiſe for advice. There have been many writings publiſhed of late, incomparably more deſerving of the general attention, than any thing within the reach of my mediocrity, which have produced no material good effect. Some of us, your worthy predeceſſors, have read and ſhaken our wiſe noddles over them, ſaying, "Why yes, as you ſay, Mr. Author, theſe are undoubtedly bad things. But it is impoſſible to reform them." As if there had never been, in the whole hiſtory of mankind, an inſtance of any one particular amended, that once went wrong. Thus we treat all manner of propoſals for rectifying what is amiſs, either in the conſtitution of church or ſtate, or in our own private conduct. And when, at any time, we are told by an honeſt and blunt writer, of ſomewhat groſsly ſcandalous, but profitable to ſome individuals, which ought, for the ſake of common decency and common ſenſe, to have been amended fifty years ago; we jog one another, and agree to confute that impertinent writer by ſilence. We caſt a ſlur upon the book, as a mean performance; or on the ſubject, as exhauſted. And the good-natured people, who implicitly follow their leaders, do not know what is a mean performance, or what the contrary; nor conſider that the ſubject of grievances is never exhauſted, while the grievances continue. Thus the honeſt writer's good advice is neglected, and the evil remains un-cured, as much as if it were really incurable. Now this conduct ſhews how we have improved on the ſagacity of our forefathers; time was, when people were *aſhamed* of being publicly branded; and it was thought neceſſary to *anſwer* a writer, who preſumed to inſinuate, that governors, either in church or ſtate, were culpable. What was the conſequence? Why, a controverſy was ſet on foot: Matters were thoroughly examined: Truth came out: The eyes of the people were opened: Knaviſh ſtateſmen and churchmen were foiled at fair argument, and the wings of tyranny and prieſtcraft were clipped. How much wiſer we; who walk off, as quietly as ſo many cowards after a kicking; and never make one wry face! *Populus me ſibilat: at mihi plaudo.* If we have not the empty praiſe, we have the ſolid pudding.

'At the ſame time, I cannot deny, that there are more buyers of books in this age, than in any former. But this is no argument, that we are at all the better for the books we buy. No nation pays ſo magnificently for the performance of muſic, vocal and inſtrumental (if the frittering noiſe, we are now-a-days regaled with at operas and concerts, may be called muſic) than the Engliſh. Yet it is notorious, that no people on earth have ſo little natural genius to muſic, as the South-Britons. The caſe is the ſame with books, as with muſic; we lay out

money in both, not becauſe we want them, but becauſe we are rich, and muſt lay out our money in ſomewhat."

Our author recommences his metaphyſical (or whatever the reader pleaſes to call them) diſquiſitions by a fourth eſſay, which he ſeems to have compoſed upon the principles of that very ingenious game called puzzle; witneſs the following quotation, which, ſo far as we can unpuzzle matter, may ſtand as detached from his general reaſoning (if we may be allowed that expreſſion):

'There is no neceſſity, in the preſent deduction, for making it a queſtion, Whether the *greateſt happineſs* is the natural conſequence of the *greateſt virtue?* Whether this be granted, or denied, the neceſſity of the Creator's propoſing to repleniſh his univerſe with *moral agents* will remain the ſame, as ariſing from the Divine *nature*, which, being *moral*, rendered it impoſſible, that the Creator ſhould not propoſe to produce moral agents, with the ſingle and *ultimate* view of their becoming *like* to *himſelf* in that which is his greateſt glory, viz. *moral rectitude*. Yet no one can, I think, have any doubt, concerning the neceſſary connexion, in the nature of things, between virtue and happineſs. But this we have at preſent no concern with. All I would urge is, That the Creator, being himſelf a *moral* agent, and his moral character being his ſupreme excellence, he could not but propoſe to create *moral* agents, as *ſuch*, excluſive of the conſequences reſpecting their happineſs. Becauſe, whatever their *happineſs* ſhould eventually prove to be, their *merit* muſt, if they behaved well, come to be great; and if they ſhould even have partly failed of happineſs (which yet could not happen) they might attain what is more *important*, viz. moral *rectitude* of *diſpoſition*.

'To ſay, that any ſcheme muſt of courſe have appeared to the Creator the beſt, which produced the greateſt *happineſs*, merely becauſe it produced the greateſt happineſs, would be ſaying, That the ſupreme Being looks on happineſs as of greater *conſequence* than rectitude. But this is ſo far from being a right ſtate of the caſe, that it is certain, every good *man* (the goodneſs of *men*, is, God knows, moderate enough) would chooſe rather to be more virtuous, and leſs happy, than more happy, and leſs virtuous, (a man is, in fact, more or leſs virtuous, according as he more or leſs ſincerely loves virtue for its *own ſake*) much more would an *angel* chooſe in the ſame manner; and moſt of all would He, whoſe rectitude is abſolutely perfect, chooſe rather to ſee his univerſe filled with ſupremely virtuous, though leſs happy beings, than with ſuperlatively happy, but leſs virtuous beings, were this poſſible.'

Pray,

Pray, gentle reader, what practical inference, applicable either to the rectitude or happineſs of life, canſt thou make from the above paſſage?—The volume is cloſed by a poſtſcript, which contains detached obſervations on various matters, chiefly political, great part of which has ſo much merit, that we are ſorry the author did not confine his pen to the matters of this world, without intermeddling with any affairs which concern the next.

XIV. *Six Aſſemblies; or, Ingenious Converſations of Learned Men among the* Arabians, *upon a great Variety of uſeful and entertaining Subjects; formerly publiſhed by the celebrated* Schultens *in* Arabic *and* Latin, *with large Notes and Obſervations explaining ſeveral peculiar Cuſtoms, Manners and Idioms of Speech amongſt the Eaſtern People; whereby much Light is thrown upon many Paſſages of Scripture, both of the Old and New Teſtament: together with a Collection of ſeveral Proverbial Sayings among the* Arabians, *with an Explanation of their Singular Beauty and Propriety. The whole now tranſlated into* Engliſh, *with Improvements. By* Leonard Chappelow, *B. D.* Arabic *Profeſſor in the Univerſity of* Cambridge. 8*vo. Pr.* 2*s.* Johnſon *and* Davenport.

NOTHING is ſo infectious as a favourite ſtudy: hence we have enthuſiaſts in all arts, profeſſions, and religions; but we know of none more catching than that of Oriental learning. The difficulties attending it enhance its acquiſitions, and every ſtudent in it is a zealot to explain to others the energy of its language and the ſublimity of its ſentiments, that his friend may feel them in the ſame degree as himſelf. This is a laudable, but we are afraid it is at the ſame time an unprofitable, paſſion.

'The ſix aſſemblies, ſays our author in his preface, here offered to the public, are part of thoſe *fifty* which were written in Arabic by Hariri of Barſa, a city in the kingdom of Babylon. His name at large is by the Arabians thus diſtinguiſhed, Abu Mohammed Alkaſim Ebn Ali Ebn Mohammed Ebn Othman Al-Baſri Al-Hariri: or, more ſimply, Ebno-'l Hariri: *The ſon of a ſilk-merchant.* The time of his birth was in the year of Hegirah, [i. e. Mahomet's *flight* from Mecca to Medinah] 446: of his death about 516, or A. D. 1122. *Aſſemblies* in Arabic are called *makamaton*, viz. *ſeſſions*, or *meetings*; ſuch particularly as were appointed by learned men to examine and diſcourſe on uſeful and edifying ſubjects. To each tract the author aſcribes a name, taken from a remarkable place or city where you are to ſuppoſe the diſcourſe was held.

held. For inſtance, that which hath the title of Sananenſis, intimates that it was the ſubject of a friendly ſociety at Sanaa in Arabia Felix. This *aſſembly* [with ſeveral others] is opened under the feigned name of Harith, the ſon of Hemmam. The former ſignifying *an induſtrious man*: the latter, one who is *curious in obſerving* other people's conduct of life. The province aſſigned to this perſon, is, to entertain you with the remarks he had made in the places through which he travelled; deſcribing them in an elegant manner, and in ſuch language as ſhews him to be a maſter of thoſe talents which are the ornament of a polite ſcholar. He takes occaſion to introduce an old man, by name Abuzeid, who preſents himſelf to him in every city: a perſon of ſo much art, wit, and experience, as to aſſume what ſhape, or to appear in what poſture he pleaſed, agreeable to the circumſtances of time or place, or the humours of thoſe he happened to converſe with. The meeting with one of ſuch ſuperior qualities proves to be a very lucky incident: for from the diſcourſe that paſſed he receives many advantages, eſpecially thoſe which are inſtrumental in promoting the comfort and happineſs of life. To *his* taſte and humour the author accommodates himſelf in the eaſieſt manner, paying the utmoſt deference to his judgment; eſteeming him as a rare, uncommon example, worthy of the moſt diligent imitation. This conduct exhibits to us a ſcene of much thought and prudential contrivance: for with greater ſecurity to himſelf, and with leſs odium from the public, hé acts the part of a general Cenſor; he ſatyrizes the vices of thoſe men, which he perceived were growing to an high degree of inſolence: no method, in his opinion, being ſo proper as that which he purſues, to bring about a general reformation, and which is the great point he ſeems to aim at.'

We own that we perceive great merit in many of the ſpecimens of Arabic poetry given us by this author; but we ſcarcely recollect one which has not been made uſe of by ſome French or Engliſh poet, who knew no more of the Arabic, than he did of the Algonquin, language. In the following verſes we ſhall give a ſpecimen of an Arabian poet's uncommon genius, in the ſimilies he uſes to deſcribe the beauties of teeth, viz.

' So clear and white is ev'ry tooth,
So cloſe the union, ſo compact;
That *life* without this ornament
Would not afford me half its joy.

The moiſture that diſtils from thence,
Like water in the limpid ſtream,

Is always freſh, is always bright,
Diſcolour'd with no ſordid ſtains.
Perfection to the laſt degree!
Soon as the pleaſing ſmiles appear,
You ſee the beauteous iv'ry row
Shine like a pearl clear from its ſhell:
Not ſullied with the ſcorching ſun,
Cool and reſplendent as the hail.
Sweet as the flow'rs of camomile,
Or thoſe of palms delicious ſcent,
When th' ambient air is all perfume.
Like *water-bubbles* riſing high
When mix'd with wine of gen'rous taſte;
But in th' exacteſt order plac'd.'

If our reader does not find the true ſublime and beautiful in this paſſage, he is candidly to attribute it to his ignorance of its original beauties, in the ſame manner as we pity a Frenchman who is not affected with the poetry of Milton and Shakeſpear.

MONTHLY CATALOGUE.

15. *An Eſſay on the Diſeaſes moſt fatal to Infants. To which are added Rules to be obſerved in the Nurſing of Children: with a particular View to thoſe who are brought up by Hand. Small* 8vo. *Pr.* 2*s.* 6*d.* Cadell.

THIS is the ſecond treatiſe on the diſeaſes of children, for which the public has been indebted to practitioners at Hampſtead. Notwithſtanding the common diſorders incident to infants have been reduced, by medical authors, to one ſingle and general cauſe; the apparent difficulty of aſcertaining them with certainty has occaſioned that part of medicine to be much neglected: for parents, entertaining a falſe notion that little or nothing can be done for infants when ill, defer calling in proper aſſiſtance till it is too late; and the tender patient is left all the while to the care of old women, nurſes, and midwives. The author of the piece now before us aſſerts warmly the expediency of reforming the adminiſtration in this province of phyſic. After giving a ſhort account of the hiſtory, and diagnoſtic ſymptoms of the ſeveral diſeaſes treated of, which are the inward fits, the thruſh, vomitings, ſour, curdled, green, or watery ſtools, and convulſions, he proceeds to the method of

of cure; which, according to eſtabliſhed practice, is to conſiſt in evacuating the acrid humours which irritate the bowels. For this purpoſe, he recommends the uſe of antimonial wine, in a few drops, as operating both by vomit and ſtool; and affirms, that though this has the character of being a rough medicine, which may make ſome afraid to exhibit it to thoſe tender patients, he has given it to many children at different ages, and ſome of them very young, without ever obſerving it to produce any bad effect, but much the contrary. With regard to the uſe of antacid and abſorbent medicines, we are of his opinion, that they ought not to be adminiſtered, until the bowels are ſufficiently unloaded of acrid humours; ſince before that time, their efficacy is not to be depended upon; and the truce they may procure is but inſidious, and of ſhort continuance.

Beſides the diſorders of the bowels, our author mentions curſorily the meaſles, ſmall-pox, and hooping-cough; in the two laſt of which he likewiſe celebrates the antimonial ſolution. But we are ſurprized that he has made no mention of worms, to which children are more particularly liable, as it is certain that thoſe very often produce the moſt violent diſorders of the bowels, and which cannot be cured without anthelmintic medicines. Upon the whole, however, this ſmall treatiſe is entitled to approbation; as it inculcates a rational method of cure, and furniſhes ſome obſervations of utility in the practice of phyſic.

To this eſſay are added 'Rules to be obſerved in the nurſing of children: with a particular view to thoſe who are brought up by hand.' This appendix contains ſeveral uſeful and uncommon dietetical injunctions, which we would recommend to the diligent peruſal of thoſe who are entruſted with the management of children. That the author is ſufficiently converſant in the ſubject of which he treats, we have no reaſon to doubt: nor indeed has he left us deſtitute of an intrinſic proof of his application to it, even in his ſtile; for we cannot help concluding that the following extraordinary paſſage is expreſſed in the language of the nurſery.

'The following method will greatly contribute towards a child's reſting in the night, and though it may appear ſtrange at firſt to perſons who never heard of it before, yet as I have ſeen it practiſed with ſucceſs, I can therefore recommend it; and that is, for the nurſe, the laſt thing ſhe does before ſhe goes to bed, about ten or eleven o'clock, to take up the child, *open it before the fire, turn it dry, and feed it, even if it is aſleep.*'

As to the fact immediately ſubjoined, of a child's eating a hearty meſs of victuals while aſleep, which we ſuppoſe is there meant; we muſt be at liberty to queſtion the reality of ſuch

an appearance, till our author can convince us, that a child cannot be awake when its eyes are ſhut, or that deglutition is not a voluntary action.

16. *A new and eaſy Method of giving Mercury, to thoſe affected with the Venereal Diſeaſe. To which is annexed a new Theory of the Action of this Metal on the ſalivary Glands. Tranſlated from the Latin of* Joſeph James Plenck, *Profeſſor of Surgery and Midwifery at* Vienna. *By* William Saunders, *M. D.* 4to. *Pr.* 1*s.* 6*d.* Dilly.

This is a curſory tranſlation, from the Latin, of a celebrated treatiſe lately publiſhed at Vienna, by Joſeph James Plenck; in which, from a variety of experiments, he has diſcovered a more ſucceſsful method of adminiſtering mercury in the venereal diſeaſe than has hitherto been practiſed on the principles of ſcience. This new method conſiſts in extinguiſhing mercury with the mucilage of gum arabic. Mr. Plenck ingenuouſly acknowledges, that he owed the firſt ſuggeſtion of this diſcovery to Philippus Ambroſius Marherr, an eminent phyſician, and his friend; who, in a converſation on the various and unſatisfactory hypotheſes which have been invented by authors, concerning the action of mercury on the ſalivary glands, gave it as his opinion, that mercury had a greater affinity with the ſaliva and mucus, than with any of the other fluids of the body; and that therefore the mouth and throat were chiefly affected by it: adding likewiſe, that he had ſeen a ſmall quantity of mercury diſappear, by trituration in the ſaliva: but that it was probable, there was a greater affinity between mercury and mucus; for mercury not only runs to the ſalivary glands, but alſo to the mucous; and that the mucus was much fitter for retaining it, than the thinner fluid, the ſaliva. He obſerved beſides, that a very ſimple experiment might be made to determine the matter with certainty. This experiment therefore Mr. Plenck ſoon ſet about making; and found accordingly that a ſmall quantity of mercury was made to diſappear in the ſaliva; that the mucus, however, received a larger quantity, and united with it more expeditiouſly. Finding the opinion of his friend concerning the affinity of mercury with thoſe fluids thus confirmed; it was agreed that they ſhould try the experiment with other mucilaginous bodies, both animal and vegetable; to diſcover whether there were not other gelatinous and viſcid ſubſtances, with which mercury might be likewiſe united; and if any ſuch exiſted, whether they differed in the degree of their power, from that of the ſaliva and animal mucus.

Mr. Plenck relates fifteen experiments which were made for this purpoſe, with mercury, and various ſubſtances; as firſt, with

with animal mucus, the yolk of an egg, the white of an egg, blood and its ſerum, freſh animal bile, iſinglaſs, mucilage of gum arabic, gum tragacanth, the ſeed of quinces, the powder of the root of marſhmallows and ſtarch, manna, honey, ſimple ſyrup, linſeed oil, and fat. From the whole it appeared, that mercury was ſooner extinguiſhed, and more firmly united with human mucus, than with any other animal ſubſtance; but that with the mucilage of gum arabic, the extinction of the mercury was ſtill more expeditious, and the union more ſtrong. For this reaſon he concluded, that of all vegetable, gummy, or plaſtic ſubſtances, gum arabic is that which approaches the neareſt to animal mucus, and ought to be preferred for extinguiſhing of mercury, as the moſt proper vehicle, by which as a medium the metalline particles may be rendered miſcible with the fluids of the body. The author proceeded then to try the effects of ſuch a preparation, in thoſe who had the venereal diſeaſe, in order to aſcertain whether it could paſs the *primæ viæ* in ſuch a form, and thereby cure the diſeaſe more effectually than any other mercurial medicine. He relates the caſes of ſeveral patients to whom it was ſucceſsfully adminiſtered, in various quantities in ſolution: and found that no ſalivation was excited by this preparation, although given in very large quantities, unleſs there was another mercurial antecedently in the body, or, during the cure, another beſides the gummy mercurial was taken. When we conſider this ſingular property, and that this medicine is perfectly mild, and free from all the ſaline acrimony which adheres to the other preparations of mercury; we muſt applaud the generous and diſintereſted ſentiments of the medical faculty at Vienna, who ſo readily ſacrifice their own private emolument to the good of ſociety; and we congratulate the public on the diſcovery of a remedy of ſuch importance to the happineſs of mankind.

17. *An Eſſay on the Nature and Cure of the King's Evil, deduced from Obſervation and Practice. The third Edition, with a great Variety of Caſes and their Remedies, now firſt publiſhed for the good of Mankind, particularly the Common People.* *By* John Morley, *Eſq*; *of* Halſtead, *in* Eſſex. 8*vo*. *Pr.* 1*s*. Buckland.

The firſt edition of this gentleman's Eſſay afforded us an opportunity of applauding his benevolence *; the preſent publication, which contains the diſcovery of his grand arcanum for the cure of that dreadful diſorder the king's evil, fills us with ſtill higher ideas of his generoſity and philanthropy. May the public-ſpirited author continue to order amulets of vervain to be worn upon the breaſt with a white ſatten ribband, and no

* See Crit. Rev. Vol. X. p. 244.

other; and while he puts the root about the neck of his patients, we repeat with him his pious ejaculation, "Pray God give his bleſſing to theſe his endeavours."

18. *Obſervations on Specific Medicines, &c. and moſt other Diſeaſes incident to the Human Body; eſpecially theſe that proceed from ſome Diſorder of the Uterus; or, the Diſeaſes peculiar to Women, &c. By a Phyſician in the Country.* 8vo. *Pr.* 2*s.* 6*d.* Fletcher.

Though this publication is uſhered into the world with a very patriotic introduction, and the profeſſion of liberal motives; yet the plan of it affords reaſon to ſuſpect that it is conducted upon principles which cannot eaſily be ſeparated from a latent attention to private intereſt. For in every diſeaſe there is a noſtrum recommended as infallible: but whether or not that ſpecific conſiſts of a *farrago* of medicines, of which he declares his diſapprobation, we ſhall leave to the determination of thoſe who will be at the pains to analize them. Our author might have omitted to mention, that John of Gaddeſen recommends in epileptic caſes, a boar's bladder boiled, and a cuckow; and have acknowledged that Hoffman had formerly condemned the uſe of bitter medicines in the jaundice, without ſeeming to arrogate that diſcovery to his own experience only.

19. *An Account of Inoculation for the Small-Pox. Wherein the Conſtitution, Age, and Habit of Body, moſt favourable to Inoculation, are particularly pointed out; the various Methods that have been adopted by eminent Phyſicians, before the Introduction of the preſent prevailing Practice, are diſtinctly laid down; their Succeſſes or Failures impartially recorded; interſperſed with Remarks on the Writers that have treated of this Diſtemper; and a Variety of Caſes which happened in the Author's Practice. Concluding with a Summary of all the Arguments for and againſt Inoculation. By* David Schultz, *M. D.* 8vo. *Pr.* 2*s.* Payne.

An old pamphlet with a new title-page.

20. *A Regular* Engliſh *Syntax. Wherein is exhibited, the whole Variety of* Engliſh *Conſtruction, properly exemplified. To which is added, the elegant Manner of arranging Words, and Members of Sentences. The whole reduced to Practice, for the Uſe of private young Gentlemen and Ladies, as well as of our moſt eminent Schools. By* James Buchanan. 12mo. *Pr.* 2*s.* 6*d.* Wren.

We beſtow no extraordinary encomium upon this author when we affirm, that he underſtands the ſubject he treats of, as well, if not better than any of his brother grammarians. Though from the nature of his work, great part of it

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is ſuperfluous, becauſe it contains matter obvious to common ſenſe. yet in many paſſages he diſcovers taſte, and a conſiderable degree of critical knowledge. We have read with particular attention his fifth chapter, which lays down rules for the proper arrangement of words in a period, beginning with a natural ſtyle, and proceeding gradually to the moſt inverted.

'In the arrangement (ſays he) of a period, the firſt and great object is perſpicuity, which ought not to be ſacrificed to any other beauty. Ambiguities occaſioned by a wrong arrangement are of two ſorts; one where the arrangement leads to a wrong ſenſe; and one where the ſenſe is left doubtful.

'The firſt, being the more culpable, ſhall take the lead, beginning with examples of words put in a wrong place.

"How much the imagination of ſuch a preſence muſt exalt a genius, we may obſerve *merely* from the influence which an ordinary preſence has over men." Characteriſtics, volume I. page 7.

'This arrangement leads to a wrong ſenſe: the adverb *merely* ſeems by its poſition to affect the preceding word; whereas it is intended to affect the words *an ordinary preſence*; and therefore the arrangement ought to be thus: How much the imagination of ſuch a preſence muſt exalt a genius, we may obſerve from the influence which an ordinary preſence *merely* has over men. [Or better] which even an ordinary preſence has over men.

"The time of the election of a poet-laureat being now at hand, it may be proper to give ſome account of the rites and ceremonies antiently uſed at that ſolemnity, and *only* diſcontinued through the neglect and degeneracy of later times."

GUARDIAN.

'The term *only* is intended to qualify the noun degeneracy, and not the participle *diſcontinued*; and therefore the arrangement ought to be——and diſcontinued through the neglect and degeneracy *only* of later times.

"Sixtus the Fourth, was, if I miſtake not, a great collector of books, *at leaſt*." Bolingbroke."

'The expreſſion here leads evidently to a wrong ſenſe: The adverb *at leaſt* ought not to be connected with the ſubſtantive *books*, but with collector, thus: Sixtus the Fourth was a great collector at leaſt of books.

'Again, ſpeaking of Lewis XIVth, he ſays, "If he was not the greateſt king, he was the beſt actor of majeſty *at leaſt*, that ever filled a throne." Better thus: If he was not the greateſt king, he was at leaſt the beſt actor of majeſty, &c. This arrangement removes the wrong ſenſe occaſioned by the juxta poſition of *majeſty* and *at leaſt*.'

These are observations by which the greatest writer may profit; and Mr. Buchanan has given us several very just animadversions upon the works of our most celebrated authors, for which, were they now alive, they certainly would, or ought to, thank him. Correctness is not always the characteristic of a great genius, and this grammarian proves it in many flagrant instances.

21. *Historical Essays upon* Paris. *Translated from the* French *of M.* De Saintefoix. *In* 3 *Vols.* 12*mo.* *Pr.* 9*s.* Burnet.

The greatest part of the first volume consists of anecdotes upon the edifices in Paris, many of which are both curious and entertaining. The remainder of this volume, and the whole of the second, contains ingenious and sarcastic strictures upon the manners and customs of the French, under their different races of kings: M. de Saintefoix is, however, sometimes mistaken, and frequently hurried away, by his zeal for his countrymen, into partial errors. The whole of the third volume under the title of *The Wars between France and England*, is an attempt to refute Rapin de Thoyras in such passages of his History of England, as do not flatter the superior courage and warlike skill of his countrymen. This volume, which has no immediate connection with the general title or design of the book, will be little satisfactory to an English reader, especially if he hath perused Rapin's History, as he will most frequently find the quoted text from that author falsified to favour M. de Saintefoix's refutation.

The translation seems to have been executed by different hands, as the style is not the same throughout, though it is not in general censurable.

22. *A Voyage round the World, in his Majesty's Ship the* Dolphin, *commanded by the Hon. Commodore* Byron. *In which is contained a faithful Account of the several Places, People, Plants, Animals, &c. seen on the Voyage: and, among other Particulars, a minute and exact Description of the Streights of* Magellan, *and of the Gigantic People called* Patagonians. *Together with an accurate Account of seven Islands lately discovered in the* South Seas. *By an Officer on board the said Ship.* 8*vo.* *Pr.* 3*s.* 6*d.* Newbery.

This performance has the air of being a real journal of the voyage mentioned in the title; and contains many particulars which we believe are new to the public. That a race of very tall men exists near the Straits of Magellan, cannot now admit of a doubt. They are here particularly described; but the editor

editor or author of the journal has been ſo tender of giving umbrage to his ſuperiors, that he has left blanks for the degrees of latitude; ſo that the preciſe places which he deſcribes cannot be aſcertained.

23. *A Letter to Doctor* Maty, *Secretary of the Royal Society; containing an Abſtract of the Relations of Travellers of different Nations, concerning the* Patagonians; *with a more particular Account of the ſeveral Diſcoveries of the lateſt* French *and* Engliſh *Navigators, relative to this gigantic Race of Men; including a full Reply to the Objections made to their Exiſtence. By* Abbé Coyer, *F. R. S. Small* 8*vo. Pr.* 2*s.* Becket *and* Hondt.

This abbé alternately affects a ſceptical and a deciſive air. Sometimes the exiſtence of Patagonians is ridiculed, ſometimes it is affirmed, but without any degree of wit, humour, or reaſoning on either ſide. At laſt his performance lands in an Utopian ſyſtem of propagation, religion, government, the civil and military arts, education, police, *and all that*, which he ſuppoſes the real Patagonians to enjoy. The only remark we ſhall make on this Letter is, that had an Engliſhman's name been prefixed, the publication of it would not have defrayed the expence of paper and print.

24. *An Appendix to Dr.* Swift's *Works and Literary Correſpondence. Improved from an Edition printing by Mr.* Faulkner: *and now firſt publiſhed,* April 1767. 8*vo. Pr.* 6*d.* Bladon.

The contents of this pamphlet are the gleanings of a great man's ſtudy, many of which, had they not eſcaped his obſervation, he would have conſigned to the flames. We find nothing in them which can intereſt a reader ſo far as to peruſe them, excepting three letters to Mr. Archdeacon Walls, written in 1713, when a deſign was on foot to make the dean prolocutor of the clergy in Ireland. The publication of the other pieces in this ſmall collection does no honour to the dean's memory.

25. *A ſhort View of the Laws now ſubſiſting with reſpect to the Powers of the* Eaſt-India *Company to borrow Money under their Seal, and to incur Debts in the Courſe of their Trade, by the Purchaſe of Goods on Credit, and by freighting Ships or other Mercantile Tranſactions.* 8*vo. Pr.* 6*d.* Nicoll.

This little pamphlet, we think, fully anſwers its title, by juſtifying the proceedings of the company in purchaſing goods on credit, and incurring debts by freights, and ſuch other circumſtances.

ſtances. It is meant as an anſwer to the directors, who are of opinion, that their whole debts, of every kind, ſhould not exceed ſix millions; and the proprietors may read this production with great ſatisfaction.

26. *An Addreſs to the Publick on the Subject of the* Eaſt-India *Dividend.* 8*vo.* *Pr.* 6*d.* Bladon.

This author is a warm advocate for the proprietors of the Eaſt-India ſtock againſt the directors. He ſets out with ſome general reflections upon tyranny, which are levelled againſt the bill now depending in parliament, relative to the reſcinding and reſtraining the India dividend. He thinks that if it is carried into execution, the reader will find the arret of the king of France after the peace, reſpecting the French funds, which ruined the credit of that country, as a drop of water to a ſolution of vitriol. From this laſt expreſſion, we ſtrongly ſuſpect that the writer is a limb of the medical art; and as the caſe is now under the conſideration of the ſtate phyſicians, who take it up upon a much broader foundation than is laid down by him, we leave the patient to die or recover *ſecundum artem.*

27. *A Letter to a Member of Parliament: concerning the Effects of the Growth of Popery, on the Price of Proviſions; by a Journeyman Shoemaker. With a Preface, by way of Apology. And a Poſtſcript, on Credulity.* 8*vo.* *Pr.* 1*s.* Kearſly.

This arch ſon of Criſpin, after ſhewing in a humorous preface how well he is qualified for the double duties of a divine and politician, conſiders how far our proviſions may be affected by the encreaſe or ſuppreſſion of popery in theſe kingdoms.

'This country (ſays he) is ſometimes characteriſed by the diſorders incident—or common to the inhabitants—ſuch as very ſcorbutic, ſcrophulous, phlegmatic habits and diſpoſitions; nay, the frequent ſuicides we are branded with, may be the conſequence of this groſs ſtate and ſlow motions of our juices, &c. and this owing to our exceſſive uſe of animal food—if all this be true, Popery is good for the health as well as the pockets of his majeſty's ſubjects—But to this laſt argument for Popery—I have an objection of ſome conſequence to offer—but that by and by.

'Some perſons pretend to offer another reaſon why Popery is ſomehow adapted to people under ſuch an inconvenient ſett of circumſtances—and that the gloom ariſing from our climate and edibles, would be happily alleviated by the confeſſion practiſed in catholic countries.—But this obſervation does not relate

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to the matter of proviſions, and it would lead me aſtray to conſider Popery in any other light at preſent.

'Certainly, the addition of numbers to thoſe who wholly abſtain from mutton, beef and pork—during Lent, and certain days and ſeaſons throughout the year—muſt bring ſeveral conveniences, and advantages to thoſe of his majeſty's ſubjects who continued ſtaunch proteſtants.

'I ſhould be vaſtly concerned, if your honour, or any other perſon, ſhould here think of recommending a ſpecies of proteſtantiſm that ſubſiſts, I am told in the eaſtern corner of Chriſtendom—the profeſſors of which religion are more curious by far in the matter of Lent keeping, than any ſort of Catholicks whatſoever—These ſame proteſtant Lents, amount in the whole, to about ſeven months in the year, and they are obſerved without any indulgence, remiſſion, or equivocation at all. One of theſe proteſtants would rather die of the gripes, than ſup a tea ſpoonful of broth upon a Lent day, even though he had taken phyſic.

'But I have no leſs than three good reaſons againſt introducing this ſect of Lent keeping proteſtants to this country—Firſt, becauſe we have ſects enough in conſcience already.—Secondly, as it would tend to confound the diſtinction between catholics and proteſtants.—Thirdly, If his majeſty muſt have a number of WEAK ſubjects---they ſhould rather be of the popiſh than proteſtant perſuaſion.

'I am not a little confirmed in theſe notions, I am writing about, from obſerving the political conduct of our governors.—It was obſervable enough, that the diſpenſing proclamation concerning the exportation of corn—and the execution of a few rioters who had committed waſte in ſeveral commodities requiſite for ſubſiſtence—was the chief of what was done laſt winter—now theſe with the operation of *growing Popery*, during the winter, and through the ſeaſon of Lent—were the expedients done and allowed *pro tempore*.'

The reader from this quotation may form ſome idea of this ſhoe-maker's abilities as a writer. He pleads for a permiſſion of the propagation of popery, and then apologizes for his having conſidered the popiſh and proteſtant religion as mere temporal, worldly, or carnal concerns, without having any regard to the ſpiritual ſenſe, or principles of either one or the other. If the author is really a journeyman ſhoe-maker, it would be a ſpecies of ſacrilege to tranſcribe any more from his pamphlet; but whether he is or is not, we recommend it as a laughable performance.

28. *The Riſe and Progreſs of the preſent Taſte in Planting Parks, Pleaſure Grounds, Gardens, &c. from* Henry *the Eighth to King* George *the Third. In a poetic Epiſtle to the Right Honourable* Charles *Lord Viſcount* Irwin. *4to. Pr.* 1*s.* 6*d.* Moran.

The motto prefixed to this epiſtle, *Ars eſt celare Artem*, reminds us of dean Swift carefully wrapping up a farthing in a piece of paper, as if it had been a half guinea, and giving it to the houſekeeper of a family where he had been ſome days. Mrs. Abigail, whom the dean moſt cordially hated, peeping into the contents of the paper, ran up to him while he was taking horſe, to inform him of the miſtake. His reverence knowing the meaning, "Child, child (ſaid he) I never give leſs;" and away he trotted. We are afraid that the art of concealing art in gardening and laying-out pleaſure grounds, may be ſoon carried ſo far that, like Swift's envelop, it may conceal a braſs farthing.——A gardener or a ſurveyor, like an author, has many temptations to be dull by deſign; and ſome places have fallen under our own obſervation, where art has been ſo carefully concealed, that the eye of the moſt penetrating connoiſſeur could not find her out.

We are far from applying theſe remarks to the performance before us, which we think is executed in a maſterly manner. The writer is of opinion that England contained no gardens of conſequence till the reign of Henry VIII. His deſcriptions of Nonſuch and Theobalds will give our readers an idea of his deſcriptive talents.

'Nonſuch in gay deſcription ſtill diſplays,
The falſe magnificence of Tudor's days;
Rich trellis-work the gardens there unfold,
And proud alcoves teſtoon'd and gilt with gold;
Large cabinets of verdure, knots of flowers,
And ſmall canals, ſquare groves, and roſeat bowers.
As thick as trees fantaſtic ſtructures riſe,
And Gothic images with painted eyes;
The ſaliant fountains (which have had their day)
Thro' beaks of birds ridiculouſly play;
Trees clipt to ſtatues, monſters, cats and dogs,
And hollies metamorphos'd into hogs;
Here urns and ſtatues in confuſion ſtand,
And one wide waſte of riches ſpread the land.
Trifles like thoſe at proud Verſailles combin'd,
Fools to ſurprize, and ſhock the taſteful mind;
That ſtudies nature, laviſh of each grace,
When not abſorpt in art's deſtructive face.

At Theobalds, art disfigur'd ev'ry scene,
Tho' costly, poor, magnificent, yet mean;
Here fanes and statues as at Nonsuch plac'd,
Without the least propriety, or taste;
Here marbled basons limpid streams eject,
Which patt'ring fall with infantine effect:
Here narrow ponds the shady walks divide,
And beds of flowers extend from side to side.
You here in vain for distant prospects look,
Behold the walls—encircled by a brook;
Exclude, whate'er the charming landskip fills,
The flocks and herds, the rivers, woods and hills;
Yet pedant James in this admir'd retreat,
Unconscious how to make the monarch great;
Past half his time with Buckingham and Carr,
As fond of hunting, as afraid of war.'

Our author takes occasion to pay a compliment to Milton's ideas of horticulture at the expence of those of king William and Sir William Temple; and gives us, at the same time, some elegant specimens of his own taste. After slightly surveying and criticising the various gardens in Great Britain, he gives us a description of those of China, which is very pleasing to read, though we cannot answer for the truth of the painting. Upon the whole, a reader who has any notion of the hortulane arts must read this epistle with great delight, and considerable improvement to his own ideas.

29. *Le Pour et le Contre. Being a Poetical Display of the Merit and Demerit of the Capital Paintings exhibited at* Spring-Gardens, *4to. Pr.* 1*s.* Williams.

This is one of those poets who (if we mistake not) can express himself with greater facility in verse than in prose. We think, however, he is more happy in his encomiums than his criticisms. Speaking of Mr. Brumpton, a young artist, he says;

'View Brumpton's heads—Apelles' self might praise,
And round their temples bind the Attic bays;
Their vigour, energy, their grace and air,
Their easy attitude and converse clear;
Where princely York with condescending mien,
Amid the groupe is lov'd, as soon as seen;
Must charm the skilful, and delight the gay,
And Brumpton's talents to the world display;
Yet rigid rules some blemish will detect,
The limbs not perfect, nor the lines correct.

With

With ſmaller *maculæ* this piece they charge,
But critics have a fondneſs to enlarge;
On Peccadillos are ſtill prone to dwell,
Diſſect what's faulty, and o'erlook what's well.
His works muſt give the candid ſtrong delight,
Their charms are many, and they ſtrike at ſight.'

The hint of the imperfection of the limbs is rather hypercritical, as the painter is not ſuppoſed to draw from the antique but from life. The following encomium on another performer is juſt, and full of poetic merit.

' How happy Cotes! Thy happy ſkill ſhall ſhine,
Unrivall'd in thy claſs, almoſt divine;
For royal Charlotte's finiſh'd form is thine!
How on thy canvaſs, Cotes, with joy is ſeen,
The tend'reſt mother, and the mildeſt queen;
Who can her dignity with meekneſs blend,
And loſe a while the empreſs in the friend;
Who makes humility her higheſt boaſt,
For then the pious queen commands the moſt.
The joy of Britain in her boſom lies,
What inexpreſſive ſweetneſs in her eyes!
Maternal fondneſs and maternal grace,
Breathe in her air, and beam upon her face.
With boundleſs charity from heaven that ſprings,
The balm of kingdoms, and the crown of kings!
The royal babe in florid beauty glows,
In fond careſſes, and ſerene repoſe;
Whilſt angels hover o'er its blooming head,
And all their dews divine around it ſhed.
Now Cotes have done; now cloſe the taſk of fame,
In George's ſun-ſhine, and in Charlotte's name.'

This author ſeems to have poetical talents that may be applied to better purpoſes than upon temporary, diſſipating, and diſſipated ſubjects.

30. *The Origin of the* Newcaſtle *Burr. A Tale, in* Hudibraſtic *Verſe.* 8*vo.* *Pr.* 6*d.* Nicoll.

Very Hudibraſtic; but had the author conſulted Ovid, and been at the pains of perſonifying the burr, he need not have crammed it down the throats of the poor Newcaſtle people in the aukward ſhocking manner he has done.

31. Dorval;

31. Dorval; *or, the Teſt of Virtue. A Comedy. Tranſlated from the* French *of Monſieur* Diderot. 8*vo*. *Pr.* 1*s*. 6*d*. Dodſley.

Monſieur Diderot is one of the moſt eminent among the reigning *Beau Eſprits* at Paris. His productions abound with good ſenſe; but not without an alloy of French refinement, which muſt prevent his pieces from being ſo current in England, as they are in France. The *Fils Naturel* is ſtrongly tinctured with both thoſe qualities; however, it is no more than juſtice to acknowledge, that the tranſlation before us is equally faithful, elegant, and ſpirited.

32. *The Hiſtory of Mrs.* Drayton *and her two Daughters. In* 3 *Vols.* 12*mo*. *Pr.* 9*s*. Noble.

Of all the novels we have been lately doomed to review, this is the moſt inſipid.——*Sibi conſtat*, indeed! for it is conſiſtent in its dulneſs and barrenneſs of invention from firſt to laſt. The narrative preſents a dead flat to the eye; but it is interſected with horrible defiles and deviations from the characters drawn by the author at his firſt ſetting out.

This ſame Mrs. Drayton *is* and *is not* a good ſort of woman, but in reduced circumſtances. She has two daughters, who *are* and *are not* beautiful, ſenſible, and virtuous. One of them *is* and *is not* a giddy-headed girl; and the other a *ſtaid* one, becauſe ſhe cannot be otherwiſe. Their names are Clara and Arabella. They live in the country; and a lady Freak, who is married to a baronet, whirls down Arabella, the merry girl, to her country-ſeat. Before they ſet out, one Mr. Burnaby, a Weſt Indian of fortune, courts Clara, and gains hers and her mother's conſent to marry her. In the mean time, one colonel Freeman ſees Arabella, and likes her; but Sir Charles Freak, lady Freak's huſband, and lord Frolick endeavour to debauch her.——An advertiſement in the news-papers of Mr. Burnaby having broken his neck, alarms Clara and her mother: it proves, however, a falſe alarm.——Lord Frolick can make nothing of Arabella; but falling in love with her ſiſter, not knowing her to be ſo, he and his pimp contrive her ruin.

Arabella had now conceived a kindneſs for colonel Freeman; but lady Freak malicioufly tells her he is married; and here, or hereabouts, we may venture to end the firſt volume of this very important hiſtory.

In the ſecond volume, the reader can ſcarcely entertain a doubt that a duel was fought between lord Frolick and Mr. Burnaby. The latter is deſperately wounded, but recovers; and, in ſhort, is married to Clara. Arabella preſerves her virtue

virtue by making an elopement from Freak-park to her mother, and at laſt marries colonel Freeman.

Such are the outlines of this inſipid hiſtory, which, as uſual, is eked and pierced out by ſubordinate characters, trifling incidents, and improbable adventures.

33. *The Cruel Diſappointment; or, the Hiſtory of Miſs* Emmeline Merrick: *a Novel (founded on Fact.) In 2 Vols. 12mo. Pr. 6s.* Bladon.

There is ſuch a reſemblance between this and the preceding performance, both in the plot and ſtile, that we can almoſt pronounce both to have been written by the ſame pen.

One Mr. Ledger retires from trade, and leaves his buſineſs to his nephew, who, on his father's becoming a bankrupt, had been taken care of by his uncle, as was likewiſe Mrs. Emmeline Merrick, his niece, and the heroine of our hiſtory. The reader is here to obſerve, that Mr. George Ledger's mother was a vixen, and had broke the heart of her huſband, who was a clergyman. Young Ledger falls in love with Emmeline, as ſhe does with Mr. Thornton, a flaſhy young ſcoundrel, who becomes bankrupt, and ſhoots himſelf through the head. Emmeline then takes her uncle's advice, and marries young Ledger.—Before the ceremony is completed, the bridegroom's mother returns immenſely rich from the Eaſt Indies, and recognizes her ſon, by a mole he had on his right ſhoulder; and thus finiſhes our hiſtory.——If the reader requires any farther account of it, let him conſult the latter part of the preceding article.

34. *The Farmer's Daughter of* Eſſex. *By* James Penn, *Vicar of* Clavering cum Langley, *in the County of* Eſſex, *and Lecturer of St.* Ann *and* Agnes, Alderſgate. *12mo. Pr. 3s.* Bladon.

This novel exhibits a new, and (we think) a very laudable attempt towards ſermonizing. The farmer's daughter, who poſſeſſes every perfection of mind and perſon, is debauched when young, and runs through a ſeries of diſtreſſes, which afford the reverend author various opportunities of introducing religious and moral reflections upon the ways of the world, and the deformity of vice. We are of opinion, however, that he miſſes part of his intention, by exceeding the bounds of probability, ſince the variety of wretchedneſs through which his heroine paſſes, muſt have been as inſupportable by human nature, as the cataſtrophe of her ſtory is irreconcileable to credibility and the common occurrences of life. The performance, upon the whole, has merit, and diſcovers a good heart in the author.

35. *The*

35. *The Woman of Faſhion: or, the Hiſtory of Lady* Diana Dormer. *In* 2 *Vols.* 12*mo. Pr.* 6*s.* Wilkie.

As we live at a time when novel-writing is in vogue, we know it is vain to attempt to diſcourage it; but we may appeal to our readers whether we have not always endeavoured to bring it within the bounds of virtue and probability. We have therefore often given the outlines of thoſe novels which are the leaſt exceptionable in point of decorum; and we have ſometimes had the pleaſure to obſerve that our remarks have been attended with effect.

Modern novels, in general, may be divided into two claſſes; thoſe that contain nothing intereſting either in the characters or the incidents; and thoſe which endeavour to intereſt us by a ſtring of improbable, unnatural events. The publication before us partakes of both kinds; and we ſhould think ourſelves inexcuſable, ſhould we offer to analyſe it. The deformity of vice cannot be too much expoſed, but in this ſtory a veil is thrown over its monſtrous parts; neither can we ſee the leaſt virtuous purpoſe it can anſwer; not to mention that the execution of the whole is flat and inſipid.

36. *A Letter to the Right Rev. the Lord Biſhop of* O——d. *Containing ſome Animadverſions upon a Character given of the late Dr.* Bentley, *in a Letter, from a late Profeſſor in the Univerſity of* Oxford, *to the Right Rev. Author of the Divine Legation of* Moſes *demonſtrated.* 8*vo. Pr.* 1*s.* Wilkie.

The paragraph which occaſioned this ſpirited letter is addreſſed to biſhop W——n, and runs thus: "And here, more opportunely for the illuſtration of what I am ſaying, than for your own purpoſe, you introduce *the incomparable* Bentley *as ſtanding in the foremoſt rank of modern critics:* of grammatical and verbal critics, I agree with you. He could judge, with great penetration of the age of an author, by the dialect, the phraſe, and the matter; by Thericlean cups and Sicilian talents; this was his proper ſphere of ſcience, and in this he excelled. But in matters of pure taſte, a fine diſcernment of the different characters of compoſition, colours of ſtile, and manners of thinking, of the interior beauties and excellencies of writing, in regard to all this, what was he? *Unus caprimulgus aut foſſor.* What then has he to do here?"

'—— Ay, what indeed? replies the author of this letter. Your lordſhip has aſked a queſtion, which I really cannot eaſily reſolve; and, but that you have prevented me in it, the very queſtion I ſhould have taken the liberty of putting to your lordſhip.

For what anſwer can we give? Is it to be thought that you conceive this ſovereign contempt of Dr. Bentley's taſte and genius from an acquaintance with his works? with his original works I mean; for, although a great and elegant genius will break forth, even when employed in the underwork of criticiſm and expoſition, (as witneſs your lordſhip's learned labours on the Hebrew poeſy) yet undoubtedly it is in compoſitions of an original ſort, where the proper eſtimate of the genius of an author is to be formed. Let me then with all due reſpect demand of your lordſhip, from which of the original productions of Dr. Bentley's pen is it that you have collected theſe very unfavourable ſentiments concerning him? In which of his labours have you traced the brutal ignorance of a *goatherd*, the clowniſh ſtupidity of a *hedger and ditcher?* Indeed, my good lord, theſe are hard words; worſe by one half than you beſtowed upon the prophet Ezra, who eſcaped your ſatire with the appellation only of a *ſemi-barbarian.* Could you have given worſe language to a country curate at a viſitation? Is your lordſhip ſure that theſe expreſſions are perfectly elegant and perfectly true? are they fit for one ſcholar, one gentleman, one Chriſtian divine to beſtow upon another? do they give us any impreſſion of your Lordſhip's manners, of your wit, or of your judgment?'

After ſome other remonſtrances on the impropriety of opprobious language among men of letters, the author proceeds more particularly to the vindication of Dr. Bentley.

'I have juſt now, ſays he, deſired your lordſhip to reſolve me in which of Dr. Bentley's original works it was, that you had diſcovered ſuch convincing marks of the meanneſs and contemptible ruſticity of his genius: was it in his declamations from the pulpit that he betrayed this utter ignorance of *the beauties and excellencies of writing?* Did ever herdſman from his obſervations on nature, and the fabric and conſtruction of man, argue up to the Divine Author and Creator of all things with ſuch ſtrength of reaſoning, ſuch convictive eloquence, as are to be found in his *lectures?* Did ever *hedger and ditcher* give ſuch edifying, ſuch ſatisfactory *reaſons for the hope and the faith that was in him,* as are given in his famous *Commencement Sermon?* Many clowns*, my lord, it muſt be confeſs'd, have preached before kings, and ſtill continue to preach; but does Dr. Bentley's ſermon before the king impeach him of inurbanity? Surely not; and it will be hard to think with your lordſhip, that the ſame perſon, who was capable of compoſing in ſo good

* It is incumbent on the preachers at court to anſwer this ſarcaſtical inſinuation.

a ſtyle

a ſtyle himſelf, ſhould be incapable of forming any judgment with reſpect to that of another man. I flatter myſelf therefore I may conclude, that it is not in the pulpit your lordſhip will arraign Dr. Bentley; it is not for his labours in the cauſe of religion, the inſtruction of mankind, and the confutation of atheiſm, that your lordſhip (ſo conſpicuous for merits of the ſame nature) means to degrade and diſgrace his memory.'——

Having conſidered the reputation which Dr. Bentley acquired by his confutation of atheiſm, and his anſwer to Mr. Collins, he goes on in this manner—'What, my lord! will you allow the author of *The Remarks* no place but amongſt *grammatical and verbal critics?* will you expel him from the ſociety of liberal and well-accompliſhed ſcholars? was he fit for no higher uſes, than like a juggler to play with *Thericlean cups and Sicilian talents?* was this *his proper ſphere of ſcience*; and did he really *excel* in nothing higher? are there no ſparks of genuine Attic wit, no ſallies of native humour, no poliſhed ſtrokes of temperate and cleanly ridicule, (not ſuch I mean as your lordſhip's pleaſantries upon the *ſin of Sodom*) to be found in that work? are there really no dawnings of *a pure taſte*, no ſhadowings of a *diſcerning* faculty to be found? Your lordſhip ſays no—He poſſeſſed them not—He was a clown, a clumſy blockhead—What an error have the learned of all the nations in Europe been in!

'Surely, my lord, without diſparaging your lordſhip's learned labours, theſe were works as profitable to mankind, and as ſerviceable to religion, as determining the æra in which the poem of Job (call it *drama* or *dialogue*) was compoſed; your lordſhip ſees I give you credit for having actually decided that important queſtion; and am willing to allow you the reputation of having, from "a fine diſcernment of the different characters of compoſition, colours of ſtyle, and manners of thinking," made ſuch nice diſcoveries in a language, of which there is now extant but one volume, as not only to have been able to fix the date of this poem (the *Homer* of the Hebrew claſſics), but to have pointed out to poſterity the *Auguſtan æra of Hebrew poeſy*, though you readily allow there was *very little variation in the language from the time of Moſes to the Babyloniſh captivity.*'

In the concluſion there are ſome ſmart obſervations on his Lordſhip's alluſion to the pillory, the ſcaffold, the cart's tail, &c. in the ſecond page of his Letter to the author of the Divine Legation.

37. *A Defence of Strictures on Dr.* Lowth, *reſpecting Liberty. With Obſervations on other Men and Things.* 8vo. *Pr.* 1*s.* Flexney.

The firſt part of this work was publiſhed under the title of The Proteſtant, or the doctrine of Univerſal Liberty aſſerted; and is mentioned in our Review for July 1766. The author

pleads with great zeal for liberty; and expoſes the contracted ſentiments of ſeveral eminent writers upon that ſubject with acuteneſs and ſpirit.

The following paragraph contains the chief articles of his charge againſt Dr. Lowth.

'That the learned Doctor does not manifeſt any very extended views, or fine perceptions of Liberty, is confeſſed by moſt; but to the author of the Proteſtant, his guilt does not appear, by any means of the negative kind. Additional to the chief paſſage commented on, and many other declarations of the ſame obvious fatal tendency, the introducing *the abominable opinions of Ellys and Fabricius*, as deciſions on the extent of religious Liberty, is a poſitive offence, and as ſuch, deſerves a more ſevere reprehenſion than any which can be given, by a common pen.'

This writer, no doubt, has 'very extended views and fine perceptions of liberty.' But why does he not aſcertain its nature and extent? Till this is done, he only amuſes us with a vague declamation. Let him give us then a preciſe idea of the liberty for which he contends. Has it any limits, or has it none? This expreſſion of St. Peter, Ως ελευθεροι, is the motto of his book. But in the ſame place the apoſtle intimates, that ſome may probably uſe this liberty, ως επικαλυμμα της κακιας; in what manner are they to be treated? Are they not to be reſtrained?—Univerſal liberty has an enchanting ſound; and all reſtrictions are odious to the liberal mind: but while there are weak and wicked men in the world, reſtricted toleration will be found perhaps the beſt expedient to ſecure the peace, order, and happineſs of ſociety.

38. *An Addreſs to the Clergy concerning their Departure from the Doctrines of the Reformation. Dedicated to his Grace the Archbiſhop of* Canterbury. *By a Member of the Eſtabliſhed Church.* 8vo. *Pr.* 1*s.* Dilly.

This writer alleges, that the generality of the clergy have renounced the doctrines of the reformation, and ſubſtituted others in their ſtead, which are contrary to the word of God. He tells us, that they oppoſe the ſentiments of our reformers concerning the divinity of Chriſt, the fall of man, juſtification by faith alone, imputed righteouſneſs, and the operations of the Holy Spirit; and that this defection is the ſource of all our national calamities. He therefore exhorts the clergy to exert all their influence and abilities in preaching and ſupporting theſe doctrines, as the only method, to ſave the nation from ruin.

This is a vindication of the methodiſts. The author writes with great zeal, in a ſtile ſuperior to what we generally find in the productions of thoſe people; but his arguments are trite, and inconcluſive.

39. *Humbly addreſſed to the Clergy of the Church of* England. *Cry aloud; and ſpare not; or, an Alarm to all the Proteſtants of* Great Britain *and* Ireland. *To beware of the preſent Rapid Increaſe and growing Evils of Popery, in theſe Kingdoms. Wherein is ſet forth, in a conſpicuous Manner, the Sufferings of many of our* Engliſh *Proteſtants Martyrs, who have ſubmitted to the moſt ignominious Deaths, for the cauſe of pure Religion. To which is added Copies of ſeveral Letters on the Subject of Popery. By a True-Born* Engliſhman, *or, the Little* Engliſh *Carpenter.* 8*vo.* *Pr.* 6*d.* Cooke.

A great part of this pamphlet is taken from a book, lately publiſhed, entitled, England's Bloody Tribunal, or an Antidote againſt Popery; and the whole is only calculated for the loweſt claſs of readers.

40. *A Warning againſt Popiſh Doctrines: or, Obſervations on the Reverend Mr.* Thomas Broughton's *Defence of an Inherent Immortality in Man; ſhewing it to be a Doctrine of Human Invention, and adopted by the* Romiſh *Church, as the Foundation of her Idolatrous Worſhip, and the true Root from which all the great Corruptions in the Chriſtian Church have ſprung, and diametrically oppoſite to the Chriſtian Religion, which teaches the Reſtoration of Life to Man by* Jeſus Chriſt. *With a Propoſal, ſubmitted to the Conſideration of the Legiſlative Power, for a Law that may more effectually prevent the Progreſs of Popery.* 8*vo.* *Pr.* 1*s.* Johnſon.

In this performance the author endeavours to prove and illuſtrate the following propoſitions:

'PROP. I. That no one of theſe four remarkable and ſtriking paſſages of the New Teſtament exhibited by Mr. Broughton, to prove man compoſed of an immortal ſoul diſtinct from the body, prove any ſuch thing, but are improperly wreſted for that purpoſe.

'PROP. II. That what is called the human ſoul, is not (as by ſome pretended) a diſtinct, immaterial, immortal being from the body, but conſtitutes a part of the body, and, according to ſcripture and reaſon, is generated with the body, and dies with it.

'PROP. III. That it is the Chriſtian revelation only which hath certainly made known to the Gentile world, the great and joyful tidings of life and immortality; or, that the human

race will from death be reſtored to life again by the reſurrection, and become immortal by Jeſus Chriſt.

'PROP. IV. That the grave is the only receptacle or intermediate ſtate, where all the human race are to ſleep and reſt till the reſurrection and judgment.

'PROP. V. That the immortality of what is called the human ſoul, is attended with unjuſt, abſurd, and ridiculous conſequences, and which alone are ſufficient to prove the falſhood of that doctrine.'

We ſhall not enlarge on this article, as the author has advanced but little, that has not been frequently repeated, in the courſe of this controverſy. Some of the arguments he alleges are evidently fallacious; yet upon the whole he is no contemptible writer.

41. *A Diſcourſe concerning the Opinions and Errors of the Church of* Rome. *Preached in the Cathedral Church of St.* Peter *in* York, *on Sunday, March* 8, 1767. *By* William Cooper, M. A. 4*to. Pr.* 1*s.* Becket.

This diſcourſe, though ſhort and ſuperficial, bears the marks of ingenuity. The deſign of it is to ſhew, that the Roman, like the ancient Jewiſh church, profeſſedly retains a greater zeal for the forgeries of men, than the commands of God.

42. *A Free Enquiry into the Meaning of the moſt excellent Name* Jeſus, *ſhewing the Teſtimony it bears to the Nations, particularly to the* Jews. *By* Henry Lee, *LL. B.* 8*vo. Pr.* 3*s.* 6*d.* Rivington.

This writer takes great pains to ſhew, that the Greek name Jeſus, is the immediate ſubſtitute of the Hebrew יְהוֹשׁוּעַ Jehoſhua; that the word Jehoſhua is compounded of *Jeh, the eſſence,* and *Oſhea,* or *Hoſhua, the ſaviour,* &c. This work is a compound of learning and jargon.

43. *The Doctrines of the Trinity and Satisfaction, illuſtrated and confirmed.* 8*vo. Pr.* 1*s.* Wilkie.

In this treatiſe the author has produced ſeveral texts of ſcripture in defence of the articles mentioned in the title; but very few which have not been repeatedly urged by former writers.

The argument, however, on which he principally inſiſts, is as follows: The qualities with which God endowed the ſoul of man, were theſe three, viz. 1. A will whereby he might be inclined or diſpoſed to action; 2. Wiſdom or underſtanding, to direct and regulate him in it; 3. Power, whereby he might be enabled to put his will ſo directed in execution. Theſe three faculties, he ſays, bear a reſemblance to the Trinity; the will correſponds to the Father, wiſdom or underſtanding to the Son,

and

and power to the Holy Ghoſt. The ſcriptures have aſcribed theſe three properties peculiarly and diſtinctly to the three perſons in the Trinity; and, therefore, we are juſtified by the ſcriptures in ſuppoſing, that the image of God, in which man was created, doth reſide in thoſe three faculties of the human ſoul, and that the image of God in man is an image of the Trinity. From whence he concludes, that the doctrine of the Trinity is the true doctrine concerning God.

They who can be ſatisfied with arguments like theſe may have recourſe to this performance.

44. *The Double Queſtion diſcuſſed, in a Diſſertation on* Jeremiah, Chap. xxxi. Ver. 29. *Occaſioned by a late Controverſy about Childrens ſuffering for the Crime of their Parents; and Idolatry being puniſhed by the* Judge, *as mentioned* Job xxi. 19. xxxi. 26, 27, 28. *By* John Brekell. 8*vo*. *Pr.* 1*s*. Buckland.

In this diſſertation Mr. Brekell diſcuſſes the following queſtions; 1ſt. Whether children's ſuffering for the crimes of their parents; and 2d. Whether puniſhing idolatry by the Judge, were modes of puniſhment peculiar to the Jewiſh polity and conſtitution. Both theſe queſtions he determines in the negative, and from thence infers, that the paſſages in the book of Job, which allude to thoſe modes of puniſhment, will not bear all the ſtreſs that has been laid upon them, to diſprove the high antiquity of that book, and to ſink its date below the time of Moſes.

The threatening in the decalogue, *to viſit the iniquity of the fathers upon the children, unto the third and fourth generation*, he ſuppoſes to have been executed upon the Jews in the time of their ſeventy years captivity; particularly as a puniſhment of their idolatry. This, he thinks, might naturally cauſe them to ſay at that time, *The fathers have eaten a ſour grape, and the children's teeth are ſet on edge*; and the prophets who foretold the return of the Jews from their captivity, and probably their recovery from the ſin of idolatry, the principal cauſe of that divine judgment, might with the greateſt propriety declare, in that particular and preciſe view, that they ſhould *not have occaſion any more to uſe this proverb in Iſrael*; becauſe the ground of that common complaint againſt them, in their captive ſtate, would be then removed.

He farther obſerves, that this account of the matter is not only much favoured, but greatly confirmed by the manner in which the prophet Jeremiah introduces the ſame declaration. For having foretold the reſtoration of the Jews, he immediately adds, *In* THOSE DAYS *they ſhall ſay no more, the fathers have eaten a ſour grape, and the children's teeth are ſet on edge.*

If this be the true import of theſe words, as it very pro

bably is, the inferences, which have been drawn from hence to ſupport a particular hypotheſis, are without foundation.

That the ſuffering of children for the ſins of their parents was not a mode of puniſhment peculiar to the Jewiſh polity, but took place under other conſtitutions, is proved by this writer from the following paſſages in Cicero. "Videtur illud eſſe crudele, quod ad liberos, qui nihil meruerunt, pœna pervenit. Sed id *antiquum eſt, & omnium civitatum.*" Epiſt. 15. ad Brutum——"Nec vero me fugit, quam ſit acerbum, parentum ſcelera filiorum pœnis lui. Sed hoc præclarè *legibus* comparatum eſt, ut charitas liberorum amiciores parentes reipublicæ redderet." Ep. 11.

With regard to the ſecond queſtion the author endeavours to prove, that idolatry was puniſhed or puniſhable by the judge, in the time of the patriarchs. His arguments on this topic are plauſible, and propoſed with modeſty and candor.

45. *The Importance of the Word of God. Being the Subſtance of Two Sermons, lately preached in the Pariſh Church of St.* George, Glouceſterſhire, *by* Richard Hart, *Vicar*, A. M. 8*vo*. *Pr.* 2*s*. Fletcher.

In order to evince the importance of the word of God, this writer endeavours to prove, that it is the only ſtandard and repoſitory of true wiſdom; the only means of awakening a careleſs ſinner; the only foundation of hope towards God for a guilty conſcience; the only principle of holineſs both in heart and life; the only ſource of ſpiritual comfort, reſt, and joy; 'the channel of divine ſtrength' againſt all the aſſaults of the enemy, and eſpecially in the hour of death; the ſeed of eternal life, in all thoſe who hearken to its voice; and the cauſe of eternal torment to all thoſe who diſregard it.

There is great piety, but an air of enthuſiaſm, in this performance.

46. *Another High Road to Hell. An Eſſay on the pernicious Nature and deſtructive Effects of the Modern Entertainments from the Pulpit, &c.* 8*vo*. *Pr.* 1*s*. Vernor *and* Chater.

The author of this pamphlet undertakes to prove, 1. That there is a devout way of going to hell, which he illuſtrates by the example of the Phariſees: 2. That the doctrines uſually delivered from the pulpit are calculated to lead men into perdition, by teaching them to depend on their own righteouſneſs for ſalvation.

This piece appears to have been written in oppoſition to a late invective againſt the ſtage. But the author ſhews very little ingenuity in the ſupport of his argument.

ERRATA.

Page 294, l. 32, for *read*, r. *need*. P. 349, l. 26, for *concluded*, r. *contented*.

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